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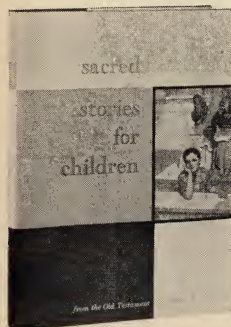
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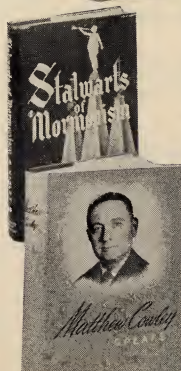
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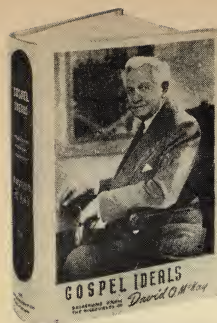
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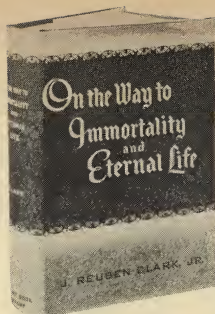
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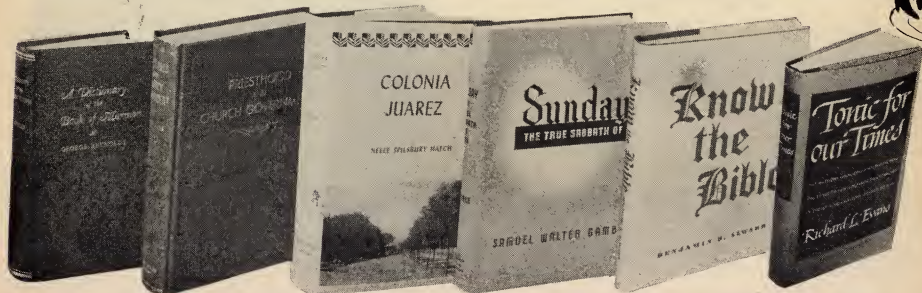
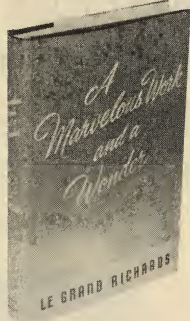
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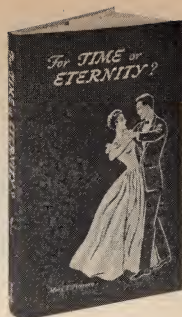


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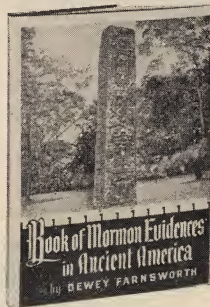
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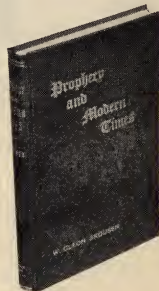
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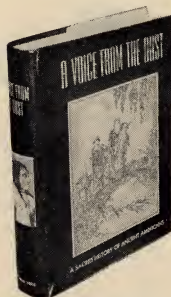
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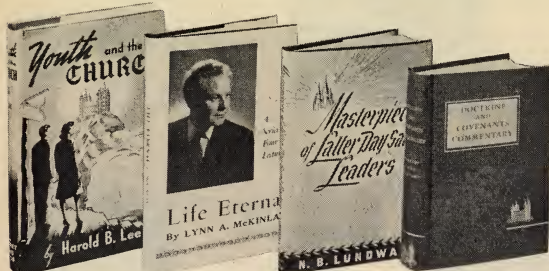
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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

MORE than thirty-five percent of Australia has a rainfall under ten inches a year and is in effect desert practically uninhabitable. About fifty-seven percent of the continent has less than fifteen inches of rainfall. Almost three-quarters of Australia is too dry to support productive farming and is sparsely settled.

THE best brains are attracted to the physical sciences according to the average scores on the army general classification test given to graduates in twenty fields of specialization. The superior, top fifth of all graduate students are also attracted to physical science in greater numbers. Though there are excellent and mediocre intellectuals in all fields, the averages lead to the following order: physical sciences, engineering, law, English, foreign languages, psychology, economics, geology and the earth sciences, biological sciences, fine arts, nursing, history, agriculture, business and commerce, the rest of the humanities, the rest of the social sciences, education, home economics, physical education.

EW. GOLDING writing in Unesco's "Impact of Science on Society" estimates that if the solar radiation on an area the size of Egypt could be utilized directly it would provide the world's present need for power. He also notes that some estimates place that only four percent of water power potential has been developed thus far.

THE mouse deer of Malaya is so named because it is only seven inches high with a body the size of a rabbit, legs like pencils with dainty cloven hoofs. Antlerless, the deer has two sharp tusks in the upper jaw over two inches long curved almost into a semicircle. Carveth Wells reports that the natives say when the deer is chased by a tiger it jumps into the air and hangs to a branch of a small tree and pretends to be a fruit.

THE Dutch have developed a chemical treatment, applied with a needle, for cut flowers which keeps them fresh for months.

NOVEMBER 1954

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EUROPEAN AFFAIRS: A NEW BALANCE OF POWER?

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

IT WILL be well to watch for new German initiative in international relations during the coming months, especially in European affairs. A new balance of power, the historic objective of the British in foreign policy, may be in the offing.

The leadership of the United States in European affairs can now be said to have undergone "reorganization" in 1948-49 when NATO was formed. Such alliances always mean many things. To the Americans it meant effort to save Western Europe from Soviet domination, plus the rebuilding of western allies for the U.S. with respect to Russia in the cold war, and anything worse. To the British, it meant securing a twenty-year lease on Anglo-American military collaboration in Europe. Moreover, the lease was arranged to fit the facts of the British-conceived arrangements with the Benelux countries and the channel ports of Holland and Belgium—Mr. Bevin's "Western Union" of 1948.

For the United States, the next logical step, after NATO, was EDC, the "European Defense Community," and its European army using West German troops. This, of course, was a fundamental threat to Russian interests. It is now clear that the American initiative in Europe was deteriorating by 1949, with British, French, Italian (and soon West German diplomatic efforts), afoot to build a somewhat different scheme than one designed in Washington. First, the British announced they would not participate in a European army, but would "co-operate" with EDC through, "of course," NATO. In August 1954 in Brussels, Mendes-France, the French premier, made it clear that France would not have EDC, and the French Parliament made the decision definite on August 30 following. Thus, Russian monolithic opposition to EDC came, somehow, to prevail.

Historic British policy on the continent is to divide potential danger to herself, while, at the same time—if possible—attempting to unite those thus divided, against the strongest power on the continent! In this case that power is Russia.

The immediate future diplomacy of Britain is quite clear: (1) NATO does not expire for fifteen years. The American Air Force is so enmeshed in NATO

that Britain both feels security from Russian attack and from unilateral, "rash" American action! In other words, NATO, from the British view, protects Britain while restraining unwise American action (to be anticipated as with MacArthur in Korea—from their viewpoint). Although NATO may be revised in one way or another before 1969, there is breathing time under its current coverage. (2) Mr. Attlee and a group of Labor Party leaders junketed through the Soviet Union and Red China in the summer of 1954. This was designed to help soothe the Russian and Chinese giants (noble endeavor, certainly), and to promote further the peace and security of the world so dearly

prized. All the while, the Americans could not get too upset at seeming British backdoor efforts at friendship with the Sino-Soviets. For, Mr. Churchill's majestic presence is both seen and felt in America, shielding and shadowing the Geneva conference of

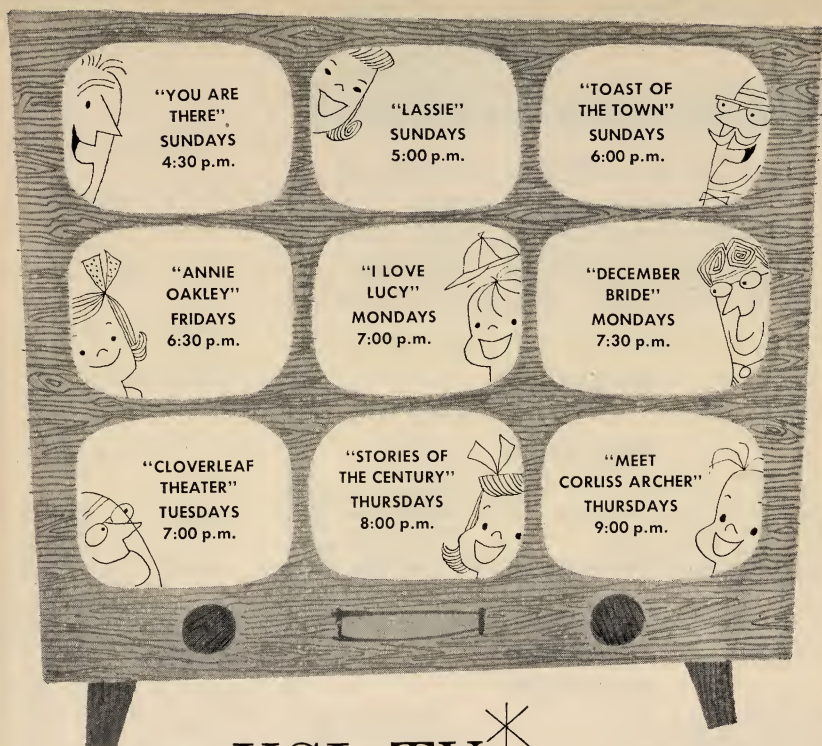
1954, Mr. Attlee's trips, et al, if not actually shedding an effulgent glow of respect thereon for many American viewers. When the "Former Naval Person" of the Grand Alliance leaves the scene and no longer functions as America's British window, Whitehall will then have time and occasion to improve the American view of Britain-in-the-world by other means. (3) To help the latter and also themselves and mankind, Her Majesty's Government will undoubtedly soon join with the United States in formal approval of West German rearmament, instead of EDC. (4) American strength will then be relied on, even from afar (if not from British airfields or American divisions in a European army), to prevent a German-Russian military accord aimed at the west. But even if German genius and Russian markets, space, and strength should combine, British reliance on time and the facts of geo-politics could prevent immediate strong objection. Germany and Russia, embracing each other, would tend at least to absorb each other's untrusting dispositions. And while they meantime collaborated and watched each other, Britain, with Japan and America at her back in the Pacific, could court the Chinese giant from Hong Kong, and perhaps (!) split the Russian-

(Concluded on page 846)

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The Cover

Dale Kilbourn's full-color painting entitled "A Time of Thankfulness" is reproduced on our cover this month. Its thoughtful, prayerful mood sets the pattern for the coming holiday season.

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Tuna Macaroni Cheese Loaf

MACARONI LAYERS

- 1 1/2 cups elbow-length macaroni
- 1 cup bread crumbs
- 3/4 cup grated cheese
- 1 tablespoon each chopped parsley, onion
- 2 tablespoons chopped pimiento
- 1 teaspoon salt
- 2 eggs, slightly beaten
- 1 cup milk

TUNA LAYER

- 2 cans White Star Brand Tuna
- 2 eggs
- 1/2 cup bread crumbs
- 1/2 cup milk
- 1/2 teaspoon salt
- 1/4 teaspoon each paprika and pepper
- 1 tablespoon chopped parsley
- 2 tablespoons lemon juice

Cook macaroni tender in boiling salted water; drain, rinse, drain again. Add rest of

ingredients for macaroni layer. Mix. Put half this mixture into a greased 10"x5"x3" loaf pan. Make tuna layer: beat eggs in bowl, add rest of ingredients. Mix, spread over macaroni layer in pan, then pour rest of macaroni mixture over tuna layer. Bake at 325° F. (moderate) 1 to 1 1/4 hours. Turn out and slice. Makes 8 servings.

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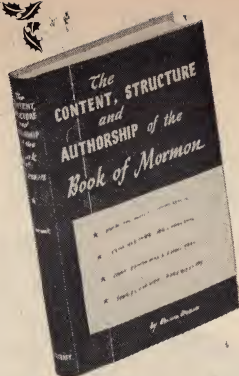
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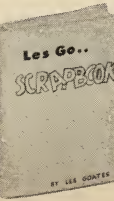
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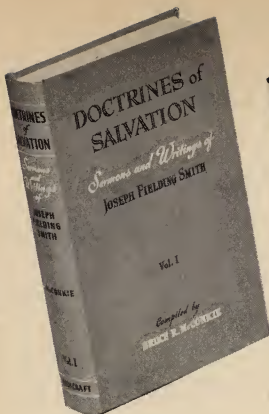
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This important work by a foremost gospel scholar of the Church fills a great need for authoritative material on questions so often debated in Church groups. Contains a wealth of new and otherwise unavailable information on many gospel subjects.

(Release date November 10, 1954. \$3.00)

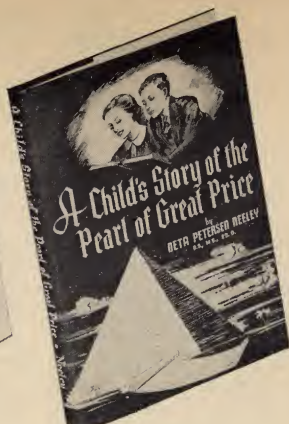


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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

August 1954

22 SPECIAL religious services were held in the Joslin Memorial Auditorium, Omaha, under the direction of the Church. Representing the Church were Elders Henry D. Moyle, LeGrand Richards, and Adam S. Benson of the Council of the Twelve, and Elder Hugh B. Brown, Assistant to the Council of the Twelve, as well as many Church members. "Come, Come Ye Saints," a historical pageant presented by the Church, was given an evening performance in Turner Park in Omaha.

24 THE annual all-Church junior softball tournament opened in Salt Lake City. Games are being played this year at Derks Field and Glade Park. Scores for today:

Provo Eleventh 10, Ogden Fifth 9; Cannon 9, Weston 8; Nephi First 17, West Point 12; South Edgehill 10, Las Vegas Second 9; Salt Lake City Thirtieth 19, Aurora 5; Liberty-Sharon 6, Bothwell 5; Layton Fifth 5, Pocatello Eighteenth 1; Emerson 13, Malad Third 12.

25 SCORES in today's junior softball games:

Emerson 7, Stirling 6; Nephi 7, Gridley 0 (forfeit); Weston 12, Wilford 4; Pocatello Eighteenth 13, Las Vegas Second 1; Eugene 8, Lake View 3; Inglewood 16, Liberty-Sharon 2; Layton Fifth 14, South Edgehill 3; San Diego Fifth 12, Provo Eleventh 0; Salt Lake Thirtieth 6, Mesa First 5; Osgood 3, Cannon 2.

26 TODAY's games in the junior softball tournament were:

Cannon 4, Provo Eleventh 2; West Point 4, Malad Third 1; Mesa First 13, South Edgehill 4; Stirling 7, Gridley 0 (forfeit); Liberty-Sharon 9, Lake View 3; Ogden Fifth 9, Weston 7; Pocatello Eighteenth 16, Aurora 3; Nephi First 26, Emerson 1; Inglewood 17, Eugene 2; San Diego Fifth 11, Osgood 2; Bothwell 22, Heyburn 1; Salt Lake City Thirtieth 3, Layton Fifth 2.

27 SCORES in the junior softball games: Mesa Fifth 14, Liberty-Sharon 10; Osgood 10, Emerson 7; Layton Fifth 13, Eugene 5; Bothwell 4, Pocatello Eighteenth 3; San Diego Fifth 5, Nephi First 3; Ogden Fifth 8, West Point 3;

Cannon 11, Stirling 6; Salt Lake Thirtieth 9, Inglewood 2.

28 SAN DIEGO Fifth won the all-Church junior softball tournament by defeating Salt Lake City Thirtieth, 9 to 2. Other results were Inglewood 8, Nephi 7 (for third and seventh); Mesa First 6, Cannon 2 (for fifth and ninth); Layton Fifth 10, Osgood 6 (for fourth and eighth); Ogden Fifth 12, Bothwell 0 (for sixth and tenth). The all-star team was selected as follows: c. Byron Anderson, Bothwell; p. Bud Zirker, Salt Lake City Thirtieth; 1b. Manuel Sierras, Mesa First; 2b. Hugh McMillan, San Diego Fifth; ss. Tom Gonsales, San Diego Fifth; 3b. Gary Batchelor, Ogden Fifth; of. Joel Sperry, Nephi First; Gordon Kelson, Nephi First, George Kinder, San Diego Fifth; Utility, Dick McPerson, Inglewood.

The Yearbook of American Churches reported that more Americans than ever before—59.5 percent—were members of churches and synagogues in 1953. The figure in 1940 was forty percent; at the turn of the century, twenty percent. Today Protestant denominations claim more than 55,000,000, or 35.1 percent of the population, according to the yearbook. More than 31,000,000 or 19.8 percent are members of the Roman Catholic Church. (The ratio between Protestants and Catholics has remained fairly constant over the years.) Jewish groups list 5,000,000 Americans as members.

Sunday School statistics for the Church for 1953 were announced as follows: 983,025 members enrolled in 3582 Sunday Schools and 65 home Sunday Schools. Enrolment had increased by 153,408 members over 1952. Of the total Sunday School enrolment, 61,750 were officers and teachers, an increase of 4,252 officers and teachers over 1952.

29 BISHOP Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Enoch Ward, Parowan (Utah) Stake.

30 THE annual all-Church tennis tournament opened at the Liberty Park courts in Salt Lake City.

31 PLAY continued in the all-Church tennis tournament in Salt Lake City.

September 1954

1 AGAIN matches were held in the all-Church tennis tournament.

2 THE First Presidency released for publication the architects' drawing of the British Temple. The building is the design of Edward O. Anderson, temple architect, who has designed the Los Angeles and the Swiss temples. Supervising architect of the British Temple will be Sir Thomas Bennett of the London firm of T. P. Bennett and Son. He will proceed immediately in preparing detailed plans for construction of the temple, which work he will supervise.

Play in the all-Church tennis tournament continued.

4 THE Primary Association announced the appointment of Lue S. Groesbeck to membership on the general board.

Play in the all-Church tennis tournament continued.

5 PRESIDENT BRUCE R. McConkie of the First Council of the Seventy dedicated the chapel of the Pocatello Eighth-Fifteenth Ward, North Pocatello (Idaho) Stake.

Elder Vern L. Nebeker, recently second counselor, sustained as first counselor in the Union (Oregon) Stake presidency, succeeding Elder Milan D. Smith. Elder Ernest Clifford Anderson sustained as second counselor.

6 THESE are the winners in the all-Church tennis tournament: Men's senior A doubles: Linn Rockwood and Ed Pinegar; Junior singles: Wayne Pearce; Senior B singles: Sperry Ruckert; Senior B doubles: Marv Ashton and Howard Badger; Over 40 division: Don Dixon; Father-son division: Dutch Cannon and Harmon Cannon; Mixed family doubles: Marv Ashton and Norma Ashton; Boys division: Steve Bennett.

8 PRESIDENT David O. McKay celebrated the eighty-first anniversary of his birth. During the day he left for Chicago, Illinois.

10 PRESIDENT David O. McKay was made an honorary member of the International College of Surgeons during its convention in Chicago.

THE IMPROVEMENT ERA

12 ELDER ElRay L. Christiansen, Assistant to the Council of the Twelve, dedicated the Indian chapel at Blanding, Utah.

Elder Robert Roscoe Garrett sustained as president of the Juab (Utah) Stake, succeeding President Lester H. Belliston, with whom he served as second counselor. Elder Ernest Rulon Brough sustained as first counselor, the position he held with President Belliston, and Elder Garnett Ray Burtenshaw sustained as second counselor.

13 ELDER Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Kirkland Ward, Seattle (Washington) Stake.

14 THE all-Church softball tournament began at Derks Field and Glade Park in Salt Lake City. Scores in the games were: San Antonio (Texas) 5, Jerome Second (Idaho) 4; Ontario (California) 5, Pocatello Seventeenth (Idaho) 1; Holladay Second 5, Pioche 2; Mesa Sixth (Arizona) 2, Spanish Fork Third 1; Haven 11, Richfield Third 6 (playoff for entrance into tournament); Downey Second (California) 8, Naples 3; Bountiful Fourth 12, Carmichael (California) 7; Pocatello Tenth (Idaho) 4, Phoenix Seventh (Arizona) 3; Providence First 10, Delta Second 2; Cannon Fourth 11, Raymond Third (Canada) 10; Brigham Fourth 8, Grace (Idaho) 1; Ogden Thirty-fourth 9, San Leandro (California) 0; Syracuse 5, Riverside (California) 2; Wellsville First 7, Kirtland (New Mexico) 0 (forfeit); Plain City 2, Pleasant Green 1; Haven 15, Tacoma First (Washington) 2; Provo Thirteenth 7, Kimball 5.

15 SCORES in the all-Church softball tournament were:

Championship bracket: Haven 10, Syracuse 8; Mesa Sixth 5, Ontario 0; Ogden Thirty-fourth 1, Cannon Fourth 0; Providence First 6, Holladay Second 4; Pocatello Tenth 11, Brigham Fourth 5; San Antonio 5, Downey Second 2; Wellsville First 11, Bountiful Fourth 1; Plain City 6, Provo Thirteenth 5.

Consolation Bracket: Kimball 8, Pleasant Green 5; Riverside 12, Tacoma First 5; Salt Lake Thirty-Fourth 9, Carmichael 3; Jerome Second 14, Naples 12; Pioche 12, Delta Second 5; Phoenix Seventh 20, Grace 1; San Leandro 16, Raymond Third 6; Spanish Fork Third 14, Pocatello Seventeenth 4.

16 SCORES in the all-Church softball tournament:

Championship bracket: Providence First 3, Pocatello Tenth 0; Haven 1, Wellsville First 0; Ogden Thirty-fourth 1, San Antonio 0; Plain City 10, Mesa Sixth 7.

Second round losers' bracket: Bounti-

(Concluded on page 846)

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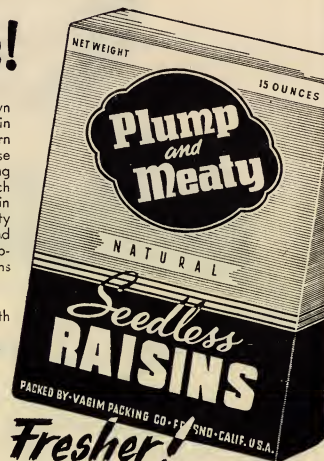
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Book Reviews

A DICTIONARY OF THE BOOK OF MORMON

(Published by Philip C. Reynolds. 1954—4th edition. 344 pages. \$3.50.)

THIS is a reprint of a very helpful work originally written and copyright by George Reynolds, 1891; later by the Deseret Sunday School Union in 1910; reprinted by the Deseret Book Company in 1929—and now copyright by Philip C. Reynolds, son of the compiler.

It "contains the name of every person and place mentioned in the Book of Mormon and also includes some added appendices by J. M. Spodahl and a pronouncing vocabulary by Professor John M. Mills with President Anthon H. Lund and Dr. James E. Talmage associated with him." It is a valuable tool and a helpful and enlightening volume for all students of the Book of Mormon.

—R. L. E.

THE COMING OF THE MORMONS

(Jim Kjelgaard, Random House, New York City. 1953. 183 pages. \$1.50.)

AS ONE of the Landmark Series on great events and people in American history this book is written with easy, readable style for youth and illustrated with simple maps and drawings. In the space available, and, for youth, the author has done an excellent job in portraying the trek across the plains and the early problems of the Pioneers. There is little on origins or theology and none of the strained efforts made by some authors to "explain Mormonism," and there is no attempt to be clever by barbed remarks so frequent with this theme. It is just a highly interesting book which might have been written by a sympathetic, well-informed reporter who saw the events and understood what the people were doing. The author gives a feeling for the practical problems faced by the Mormon Pioneers and their attitude and philosophy toward life in meeting these problems. Adults as well as older children should enjoy this moving account, as did the reviewer.—Franklin S. Harris, Jr.

THE SKIPPING ROPE

By Elizabeth Crawford Yates

SHE had a purple skipping rope
And lightly leaped to show
The running in and jumping once—
And how the children go
When running in and jumping twice,
Then running out once more—
Until it seemed the common street
Was brighter than before.
It did not matter that the day
Was dark with cloud, and cool,
For I had seen a sunny child
Skip along to school.

THE IMPROVEMENT ERA

LINDA is three.
Today she crept
To watch her brother as he slept;
She stroked his cheek with crooning sound,
Then tucked the blanket all around;
A gentle little mother, she,
At three.

LINDA is three.
So young and yet
Service and love are sweetly met
Within her wee, warm woman's heart;
Already she's of life a part;
She meets its claims with joyous glee
At three.

LINDA IS THREE

by Ila Lewis Funderburgh

SWEET Linda,
This is my prayer for you:
God keep you gentle, good, and true,
And through the years let his own grace
Shine ever in your happy face,
As now it shines, undimmed and free,
At three.



—H. Armstrong Roberts photo.

By Vonna Hicks Adrian

I WATCHED my rarest rose draw near its hour
Of climax, nurtured it to taste its time
Of glory, wove a fancy that the flower
And I were twins, unfolding toward our
prime.
Our prime—that briefest breath! Arrival
meets
Departure then: meridian knows no term.
And thus I woke one day to find the sweets
Of noon had vanished, leaving to confirm
Their advent, only a rose with browning
edge.
How cruel to miss the moment while I
slept
Bitter to wake and know the entering
wedge
Of time! A childish hour or two I wept—
Until I knew my evening rose to hold
Within its loosened cup a heart of gold.

PRAYER OF A WANDERER

By John W. Stansfield

S OFTLY,
Over the long miles,
I hear the muted call of
Thy trumpet;

It recalls to my weary heart,
The quiet solace I found in
The peaceful valley of the
Saints of Zion;

Oh, Moroni, blessed one,
Guide me back to thy people,
In the shadow of
The everlasting hills of home!

MAN OF YESTERDAY

By Grace Barker Wilson

HE took the western trail, here unafraid,
And body strong to meet whatever
stress
Adventure might require, on feet that made
A lonesome path across the wilderness
Of prairie land, up rivers to their source;
Then over mountains, rugged, high, and
chill,
So heavy timbered, that to find a course,
Required a miracle of woodman's skill.
And yet he kept the way with steady care,
And blazed a trail of glory to the West.
Though bleaching bones still mark it here
and there,
No hardships turned him from his certain
quest.
Today a busy empire stretches wide
Through lands the pioneer took in his stride.

FORGET THE HOUR

By Eva Willes Wangsgaard

THE garnet-rich tints of the maples,
The ruby-deep tones of wild rose,
The gold of the poplar and willow
Will vanish when sudden wind blows.

The turquoise and jade in the necklace
Of bronze worn by each mallard drake
Will be lifted on winds of the morning,
Be lost in some distant canebreak.

Then pause here forgetting the hour,
The task, and our poor hurrying.
For soon enough will this beauty
Discover its own shining wings.

THE IMPROVEMENT ERA

Poetry

WISH ON AN AUTUMN STAR

By Eleanor A. Chaffee

IF only November could do for me
What it does for my maple tree!
It shook down twigs that were brittle, dry,
Sent a wind from a turquoise sky
To strip dead leaves that were brown with
rust,
Swept them away with the summer's dust.

All that November left is strong
Enough to live without sun or song
Through winter's season, and hidden deep
At the roots, a small dream stirs in sleep,

Knowing that April will return
And all her golden candles burn
Across the meadows, gay and free,
And one on a topmost branch, for me!

FAMILY TIES

By Allie J. Hilder

THESE are the happy years when we are
bound
Close to the hearts of those we love so well;
When yellow lamp-light gathers children
round
To hear the stories Grandma loves to tell.

These are the precious days when family
ties
Have strung the golden moments on a
chain,
As lovely as the drenched red rose that lies
Beneath the slanting sheets of silver rain.

This is the family gathered in the glow
Of peaceful home-fires ever burning bright,
Where laughter falls like gently powdered
snow
Upon the landscape of the soul's delight.

God, keep the yellow lamp-light in the
room,
The tiny nose pressed near the window-
pane;
The crickets calling loudly to the moon,
The wind-blown roses growing in the lane.

And keep the family safe, and hold them
fast
Within these walls; guard all their hopes
and fears,
Make each new moment dearer than the
last—
In these . . . the family years.

FAIRY LINEN

By Frances Stockwell Lovell

LAST night the fairies spread their lace
Upon my grass and every place
I look, I see
Small, neat squares of valenciennes.
Elfin laundry always means
This day will be
Bright where sun and clouds sashay.
By old wives' tales I plan my day,
All worry-free.

WESTERN PERFUME

By Thelma Ireland

THERE are many touted perfumes,
With exotic verbiage,
But the most exciting odor
Is the smell of rain on sage.



—Photo by Jeano Orlando

ALIEN HEART

By Florence Drake

THEY could not understand him. Nor
could he
With any truth explain his need to be
Near open doors, near windows, or some
place
Beyond the closures of a ceilinged space.

He had known streets and sidewalks all his
days
Yet felt that his young feet walked alien
ways.
One day he ran and ran and reached the
edge
Of walk, of street, of house with tended
hedge.

He strode through meadow grass up to his
knees;
He listened to lamenting doves. A breeze
Breathed on him and his hampered heart
Burst through its foreignness with joyous
start.

He climbed the greening slopes of a high
hill
He reached the summit where he stood until
His eyes absorbed a world he had not
known.
And breathing deeply—claimed it as his
own.

HOUSECLEANING

By Eva Evans

SHE gave a last, fond polish to the trees;
Brushed into piles the red and yellow
leaves;
Swept all the cobwebs from the ceiling blue;
Then sighed and thought, "I've had so
much to do!
I'm tired, now." And, through the winter
night,
She slept beneath snow blankets, fleecy
white.

A Good Life to Live

Excerpts from *Gospel Ideals*

by President David O. McKay



THE CHURCH accepts as literally true the saying of Jesus:
“... I am come that they might have life, and that they might have it more abundantly.”
(John 10:10.)

We believe, however, that this abundant life is obtained . . . by the application to daily life of the principles that Jesus taught.

These principles are few and simple. The first of these, and the foundation upon which a true Christian society is built, is: *Love the Lord thy God with all thy heart, mind, and strength.*

A belief in a Supreme Being who lives and loves his children—a belief that gives power and vigor to the soul—an assurance that he can be approached for guidance, and that he will manifest himself to those who seek him.

A second is: The acceptance of the truth that life is a gift of God, and therefore divine.

The proper use of this gift impels man to become the master, not the slave, of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of life. His passions mastered and controlled for the happiness and blessing of others and the perpetuity of the race.

A third principle is: Personal integrity.

By this I, mean, plain, everyday honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows. This recognition applies to nations as well as to individuals. It is as wrong for a nation, because it is powerful, to steal from another and oppress it, as it is for an individual to rob and kill his neighbor.

A fourth essential is: Social consciousness that awakens in each individual the realization that it is his duty to make the world better for his having been in it.

The very heart and spirit of this standard is expressed in the statement of the Prophet Joseph Smith—“If my life is of no value to my friends, it is of no value to me.”

There is no one great thing which we can do to obtain eternal life, and it seems to me that the great lesson to be learned in the world today is to apply in the little acts and duties of life the glorious principles of the gospel. Let us not think that because some things may seem small and trivial that they are unimportant. Life, after all, is made up of little things. Our life, our being, physically, is made up here of little heartbeats. Let that little heart stop beating, and life in this world ceases . . . and so the true Christian life is made up of little Christlike acts performed this hour, this minute, in the home, in the quorum, in the organization, in the town, wherever our life and acts may be cast.

* * * * *

I love the gospel. It is truly the power of God unto salvation and to happiness here and now. I wish all men and women could accept it and cherish its ideals and apply them in their daily lives. What a happy world we might be living in if we only would be kind and considerate of one another, as the gospel teaches.

* * * * *

We declare that the gospel, the glad tidings of great joy, is the true guide to mankind; and that men and women are happiest and most content who live nearest to its teachings.

The principles of the gospel are the surest, safest guide to mortal man. Christ is the light to humanity. No person, no group, no nation can achieve true success without following him who said:

* * * * *

“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (*Ibid.*, 8:12.)

* * * * *

It is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick, or maimed who may not be conscious of this relationship.

The Editor's Page

Your Question

EDITOR'S NOTE

Response to *Your Question* is so large that it is possible to answer on these pages but a small percentage of the questions submitted. When you write, be sure to include your name and address in case it seems advisable to answer your letter personally.

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

The Savior's Visit to the Spirits in Prison

Question:

"The question arose in our Sunday School class as to whether or not the Savior went in person among the spirits in prison to preach the gospel to them. The following statements appear to be in conflict.

"And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh." (D. & C. 76:73.)

"And the following by President Joseph F. Smith in 'Gospel Doctrine,' p. 473.

"But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face."

Answer:

It is very easy to obtain a misunderstanding from a quotation of a part of a sentence, or from a verse which is detached from its context. There is no conflict between the statement in First Peter 3:18-20, Doctrine and Covenants 76:73-75, and the vision given to President Smith. Unfortunately the Sunday School class seemingly considered only the first half of the sentence. It should be understood that all spirits, both good and bad, were in prison, for none had been liberated until after the resurrection of Jesus Christ.

A more careful reading of what President Smith saw will reveal that there is nothing in what he has written that denies to Christ the privilege of speaking to all those who were repentant; but his voice was not heard among the "wicked," the "ungodly," and the unrepentant who "had defiled themselves while in the flesh" and had "rejected the warnings of the ancient prophets."

There is nothing in the statement of Peter or in the Doctrine and Covenants, Section 76, that declares that he raised his voice among these wicked and ungodly who were rebellious. The full text of Peter's declaration and that in the "Vision," (Section 76) is that he took his message, first to the righteous and also to the "honorable men of the earth, who were blinded by the craftiness of men." To them it was declared as stated by Peter: "... that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

The fact remains, as we discover by a more careful consideration of the texts, that the message of the Savior was, first to all those who were worthy of the celestial resurrection, and, secondly, to these honorable men who were disobedient because blinded by the craftiness of men, but who on their repentance, or the receiving of the testimony of Jesus, were entitled to come forth in the terrestrial kingdom.

In the Doctrine and Covenants, section 88, verse 99, we discover that those who shall inherit the terrestrial kingdom will be entitled to come forth when the "second trumpet" shall sound at Christ's coming. These are they who "received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."

The rest of the dead who evidently did not hear the voice of the Savior, and among whom he did not go, but received the visitation of his servants the prophets who were sent to them, are those who will not receive the resurrection until the end, for they are the "spirits of men who are to be judged, and are found under condemnation." (D. & C. 88:100.)

The procedure spoken of by President Smith is a most natural one. While the Savior was on earth he said he was sent only to the lost sheep of the house of Israel. He did not proclaim his message among the Gentiles, but after his resurrection he sent his disciples into all the world to every creature.

There is a common tendency among mankind to read into texts some things which are not found therein, and unless we use great care we may place faulty and personal interpretations upon the sayings of the prophets which by them were not intended.

When the Lord said by revelation, "For . . . the voice of the Lord is unto all men, and there is none to escape," (D. & C. 1:2) it should not be understood that he meant that all men everywhere should hear his voice, but that his word should be proclaimed by his servants. (See verse 4.) In the revelations the Lord frequently speaks of "the day of visitation." We do not understand that this is a personal visitation but is to be a pouring out of his judgments upon the ungodly.

Joseph Fielding Smith

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BOYS' THINKING

by Emma Dale

ISIGNED as I heard my son Jim and his two friends, Mike and Weston, noisily approaching the house. It seemed as if I'd never get a quiet moment in which to do my letter writing.

As usual, Jim began to talk to me before he reached the door.

"I made twelve dollars," he yelled, and then as he entered the living room he opened his wallet and with a flourish handed me two five dollar bills.

"This doesn't look like twelve dollars to me," I said. All in one breath, it seemed, he said, "Well, you see, Mom, we finished thinning beets about eleven o'clock, so we ate our lunches in the field and now we won't have any more to do until the beets are ready to weed. So we can take our Scout trip and still have our jobs when we get back and I'm keeping two dollars to buy stuff with. We want to go to town this afternoon and go swimming and buy some fishing tackle and stuff for our trip tomorrow. Can I go swimming? Can I, Mom, and can we have some ice cream?"

I gave my consent to both requests
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and tried to concentrate on my letter writing.

While the boys ate their cones, they laughed and talked; looked at funny books, counted their money, and planned how much they could spend for fishing tackle and still have enough left to pay for the week-long scouting trip their patrol was going on the next day.

"How much will it cost you to go swimming?" I asked.

Jim and Weston answered at the same time. "Fifteen cents," said Jim.

"Nothing," Weston said.

"Gosh," said Mike to Jim, "you can get in for nothing if you want to. I do."

"I can't," Jim said. "I'm thirteen."

"Oh, you could, too," insisted Mike.

"I do it all the time. They don't care."

"Well, I can't," Jim persisted. "Mother wouldn't let me."

As I listened to their conversation I could not help remembering the first time my son went to a picture show after his twelfth birthday. His father had raised his allowance to one dollar a week—a princely sum Jim had thought, but before he had left for the show I had reminded him that now it would cost him

thirty-five cents to go instead of a dime.

In dismay he had said, "Oh, gee, Mom, all the kids get in for a dime, and I'm small for my age."

"What has your size got to do with it?" I had asked him. "If you told the ticket girl you were twelve, would she let you in for a dime?"

"No, but maybe if I didn't say anything about my age she would."

"Living a lie is as bad as telling a lie," I had replied. "If you haven't the money to pay, stay home until you can save enough. Not paying a full fare will hurt no one but yourself."

And so that day the matter had been settled for him but only the week before Jim had returned from a picture show party and in the course of his telling me about the party, had said, "Mike and Weston only paid a dime and so did the teacher's boy."

I knew it had troubled him.

I said casually to the boys, "You see, Jim is a deacon and a Boy Scout. He couldn't possibly go swimming for nothing. That would be cheating."

Mike looked uncomfortable and said, "Well, I can go in free because I'm only twelve." His words hung in a little cloud of stillness.

I returned to my writing and did not point out what they so obviously knew, that only children under twelve years of age were permitted to go into the pool free. They were chattering as happily as ever when they left for their swim.

Evening came and Jim returned, glowing with good spirits.

"I'm home, Mom," he yelled as his bicycle banged against the side of the house. "And guess what, I can still swim!"

We went around the house to hang his towel and swimming trunks on the line, then came through the kitchen door. Jim was pulling his purchases out of his pockets and talking continuously, "Gosh I was afraid I'd forgotten how to swim, but I can swim clear across the pool. And you know, Mom, Weston and Mike paid fifteen cents to get in."

"How come?" I asked.

"That's just what I said," he beamed, "How come?" You see Weston bought his ticket first and he said, 'You'd better pay fifteen cents, Jim, I did.' So I said 'How come?' And he said, 'Don't forget. We're Scouts and deacons, aren't we?' And Mike said, 'We sure are.'"

“... the Branch in St. Louis have done their part. . . .” So reported the *Journal History* in 1847 when these members collected \$705.84 and sent it to Winter Quarters to help the Presidency remove to Utah. A similar report might have been made of St. Louisans many other times in the history of the Church, for although the role of St. Louis has been only cursorily studied and infrequently mentioned, its inhabitants participated in almost every major experience of the Latter-day Saint Church during the early decades of its existence, and in more recent years have made many other contributions of importance.

Just nine months after the Church was organized, Latter-day Saints first came to St. Louis. Westward bound for Independence on the famous first “Lamanite Mission,” five elders, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., Ziba Peterson, and Frederick G. Williams, arrived in St. Louis after walking hundreds of miles over “vast prairies” and “trackless wilds of snow” when the winter was so bitter that ice blocked all steamer travel. These elders were received hospitably twenty miles out of St. Louis, and they left a number of converts when they continued westward to their destination.

During the next seven years, hundreds—perhaps thousands—of Latter-day Saints followed their path through the city to the western border of Missouri, for St. Louis was the transfer point of all stage and steamer travel of the Midwest. Some came up the Mississippi River via New Orleans; others came down the Ohio River or along the Cumberland Road from the east. In fact, most of the Saints stopped in St. Louis before continuing westward up the Missouri River; a few took a more northern route by foot.

In July 1831 Joseph Smith arrived in St. Louis by steamer and walked the rest of the way to Independence, about three hundred miles. The same month, the branch of about sixty Saints from Colesville, New York, under the leadership of Newel Knight, came through on their way to build homes in Jackson County. Diaries and records of the period abound with references such as the following made by Parley P. Pratt in his *Autobiography*:



This chapel dedicated in 1949 was the first chapel built by the Church in the St. Louis area.

St. Louis IN THE STORY OF THE CHURCH

by Louise Linton Salmon

Pursuing our journey, we [Pratt and John Murdock] arrived at St. Louis [in February 1832], were kindly received by some citizens of that place, and held meeting with them. They conveyed us over the Mississippi free of charge, and we continued our journey, preaching by the way.

St. Louis was much more than a mere transfer point for the Saints, however; it was a place of refuge. Persecution of the Saints in western Missouri began soon after their arrival, and many returned to St. Louis for safety. By January 1833 a prosperous colony of Saints was well on its way. Although the population of the city in 1830 was only 4,977 and in 1840 reached 16,469, it was the only city in the Midwest large enough to give the persecuted Saints some degree of anonymity, cosmopolitan enough to be broadminded about their religious views, and prosperous enough to provide work for all who fled there.

Hundreds, including Orson Pratt in 1838, secured employment in the city,

with the result that they were able to extend some financial aid to other Saints forced from their homes in the west. Many non-Mormons supplemented these contributions, but few realized the extent of the LDS population in their midst. The representatives from St. Louis to the Missouri Legislature in 1838 spoke in favor of the Saints; and one of them, Mr. Gyer, said he would leave the state if Governor Boggs did not rescind his exterminating order.

During the Nauvoo period, 1839-1846, there was a large colony of Saints in the city, numbering in 1844 nearly seven hundred, or about four percent of the population. Conferences of the Church were held at which some of the General Authorities presided. In fact, communications of all kinds were frequent between the two cities, Nauvoo being approximately two hundred miles up

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the river from St. Louis. Such people as Emma Smith and Eliza R. Snow made numerous business trips from Nauvoo. Diaries and letters of Nauvoo residents abound with references to trips to St. Louis to buy supplies: millstones, "leaf" and braid for hats, food, clothing, paper for *Times and Seasons*, and equipment for the opposition press, *The Nauvoo Expositor*, the one issue of which was an inciter of the murder of the Prophet. Moreover, many products grown and manufactured by the Saints in Nauvoo found ready market in St. Louis.

Later, on the trip west, Brigham Young sent a delegation to St. Louis to buy supplies with one thousand dollars received from the Mormon Battalion volunteers. Heirs of the Louis Espenschied Wagon Factory of St. Louis today proudly boast that a fleet of Espenschied wagons was used in the "historic trek" of the Mormons westward.

During the years that this move westward was anticipated (Joseph Smith had made preliminary plans some time prior to his death), much information about the West was obtained in St. Louis, for this was the principal rendezvous of hundreds of rugged fur trappers, who knew more of the West than anyone else. Articles concerning the "Far West" frequently appeared in the city papers.

When the persecutions began in Nauvoo, many Saints again sought refuge in St. Louis, and the branch grew rapidly. On May 6, 1847 the city was divided into six wards, with Nathaniel H. Felt as president. By 1849 the membership had reached from three to four thousand, the largest in its history. Many miracu-

lous and faith-promoting incidents characterized these early years, and most members anxiously waited for the time when they could join their brethren in the West. In September 1844 the St. Louis Saints had sent ammunition and arms to Nauvoo for its defense. In 1847 they collected their money for Winter Quarters. In 1848 the *LDS Emigrant Guide* from Council Bluffs to Salt Lake City, used until the advent of the railroad in 1869, was printed in St. Louis. In 1849 William Clayton's father died here.

During the next decade St. Louis played an even more important part in the history of the Church. Along with Philadelphia and Cincinnati it was chosen as an official emigration port through which migrating Saints should pass on their way to Utah. By 1851 the *Missouri Republican* could give the following report:

Although we have no Mormon Church in St. Louis, and though these people have no other class or permanent possession or permanent interest in our city, yet their numerical strength here is greater than may be imagined. Our city is the greatest recruiting point for Mormon emigrants from England and the Eastern States, and the former especially, whose funds generally become exhausted by the time they reach it, generally stop here several months, and not unfrequently remain among us a year or two pending a resumption of their journey to Salt Lake. . . . There are at this time in St. Louis about three thousand English Mormons, nearly all of whom are masters of some trade, or have acquired experience in some profession, which they follow now. As was said, they have no church, but they attend divine service twice each Sunday at Concert Hall, and they . . . perform their devotional duties with the same regularity, if not in the same style as their brethren in the valley. . . . We heard frequently of Mormon balls

and parties, and Concert Hall was on several occasions filled with persons gathered to witness Mormon theatrical performances. We have witnessed the congregation as it issued from the hall at the religious meetings on Sundays, and certainly we think it does not compare unfavorably with the other congregations.

In 1854 Erastus Snow was sent to St. Louis to superintend emigration across the plains, and on November 4, he established the only stake then existing outside Utah. He rented a building for a church in the downtown area and soon began publishing a weekly newspaper, *The St. Louis Luminary*. Milo Andrus was made St. Louis Stake president, and fifteen branches were organized in the area, six of them in the city of St. Louis. The number of emigrants steadily increased. In one month in 1855, four hundred arrived in the city, and within a week most had found jobs. The *St. Louis Luminary* commented:

There are few public buildings of any consideration in this city that our brethren have not taken an active part in erecting and ornamenting. There are few factories, foundries, or mercantile establishments, but they have taken or are taking an active part in establishing or sustaining either as employers, as artisans, or as customers— . . .

In 1857 the baptismal font was dedicated and baptisms increased.

By 1860, however, a number of factors had begun to effect a decline of the St. Louis Stake. In 1857, as a result of the trouble between the Utah Saints and the United States government, Saints scattered over the nation were called to Utah, so that in the event of a crisis they might act as a united group; and all devout St.

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East St. Louis (Ill.) Branch Chapel



Belleville, Illinois, Branch Chapel

The Church and Mental Health

by Veon G. Smith

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THE YOUNG man's radiant smile belied the fact that he was lying in an iron lung completely paralyzed. He seemed as cheerful and as interested in life as he had been when previously seen playing basketball, working in his teachers' quorum, or attending his church meetings in the ward. He was afflicted with poliomyelitis, and his body was no longer sound and able to function as it once did. His mental reactions, however, continued to be sound and healthy. His questions to visitors, though haltingly uttered in the rhythm of the mechanical breathing machine, were about how things were going at home, what friends were doing, what was happening in the ward, rather than any thoughts of self-pity, deep discouragement, or open hostility toward others. Although this young teen-ager had had to give up most of the things that constituted his daily life activities, he was able to retain good, even excellent, mental health.

Good mental health as was manifested by this young man is not as common as it should be. As a matter of fact, some authorities¹ say that one out of every ten persons suffer from some form of poor mental health. The National Institute of Mental Health reported that in 1948 there were approximately 600,000 people

confined to mental hospitals. More than half of the hospital beds in use this day are occupied by mental patients. We are also told² that if we knew the people we see in any general physician's waiting office we would discover that half of them have poor mental health either as their main difficulty or as complicating some physical ailment. Of the men rejected for service in World War II, poor mental health was the biggest single reason for their rejection. Among the men who were released from military service on medical discharges, about half had a diagnosis which said their mental health was not good. If we realize that divorce, delinquency, marital discord, and unhappiness also indicate the presence of emotional maladjustment, we acknowledge that poor mental health is the number one health problem of our country.

There are many degrees and kinds of poor mental health. It can be as mild as a slight headache or it can be as severe and disabling as cancer. It may only show in a few of our personal relationships or it may be so disrupting that we must be hospitalized for medical treatment.

Mental health is a matter of degree, not an absolute attainment. We cannot speak of a person having or not having sound mental health; we would have to say what degree of

mental health a person has attained. Neither is mental health a static condition. We may have good mental health today and a week later have very poor mental health. There is no time in life when we are not susceptible to emotional ill health, so there is no time when we can say, "I have attained good emotional health, so I need not be concerned about it further." The child of six months and the person of ninety-two are in the process of developing or maintaining a good emotional adjustment.

From a positive approach, how can we determine whether or not good mental health exists? Oscar Ewing³ has said that good mental health exists if we are able "to operate at our top capacity both physically and mentally, to experience human companionship, to accept individual differences, to take the bitter with the sweet and be master of our own soul, to accord to peers the freedom we like."⁴ A group of psychiatrists has defined good mental health as a "state of well-being, of efficiency at work, and of harmony in human relationships."⁵ Looking at our mental health is, then, another way of looking at our happiness, our productivity, and our ability to get along with other people.

One's mental health could not be predicted at birth any more than we could anticipate that a person might some day have tuberculosis or rheumatic fever. It is generally considered that what happens to one after birth will be the determining

¹In talk given at "The Midcentury White House Conference on Children and Youth," December 1950. (Oscar Ewing was formerly Federal Security Administrator.)

²"An Outline for Evaluation of a Community Program in Mental Hygiene," Group for Advancement of Psychiatry, Report number 8, April, 1949.

³National Committee for Mental Hygiene, Annual Report, 1947.

⁴Ibid.



—Photograph by H. Armstrong Roberts
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factors of influence on one's emotional adjustment. Mental health is not present fully or absent fully at any moment from birth on. The achieving of good mental health is a process which goes on continually. Through association, our mental health is influenced by the mental health of our parents. We are the participants in the mental health of our children and our grandchildren. There is no time in our lives when we finally achieve mental health. We have to work as hard to have good mental health at ninety as we do at nine.

The mentally upset are found in all vocational groups, all educational brackets, and all economic levels. Suicide attempts are indications of emotional maladjustment and among those people who commit or attempt suicide are found the poverty-ridden derelict, the millionaire, and the socially prominent. Of those who are maladjusted emotionally are also found the businessman, the professional person, the engineer, the farmer, and the laborer.

The process of attaining good mental health is thus a perpetual striving for each one of us. How, in this process, can our religion help us?

We know that the child should have love and affection, respect and consideration, if it is to attain good mental health, but how can a sound understanding of the principles of the gospel contribute to a parent's loving his child? As a religious people, we believe that the birth of a child heralds the advent of another spirit into mortality where this spirit can partake of the experiences of this life and then, having lived properly and fully, can be ushered back into the presence of God. The child in the home of a good Latter-day Saint is a spiritual asset to the parents who beget him, because the Lord has commanded that we should multiply and replenish the earth. These points of view, as included in the doctrines of the Church, would inspire any parent to see the infant as an object to be loved and tenderly cared for, and these are the essentials of good mental health for the infant. The child reared in an atmosphere of love and respect will sense in the facial expressions, gestures, and tone of voice of his parents their attitude, which will provide him the requisites of good mental health.

As the child grows to school age, he gradually moves away from the



—Photograph by H. Armstrong Roberts
The basic philosophy of the Church is such that one sees the declining years of life still as potentially useful years.

home and associates more and more with people outside of his own family, and his early conditioning will dictate largely the nature of these new relationships with other people. Here too, the Church has activity which will give the young child a feeling of importance and will also provide experience of self-expression. The Primary organization and the Junior Sunday School provide the medium for greater understanding of life through mental and physical activity, which is conducive to sound mental health. The Primary activities give the young child a sense of his own importance, allow for self-expression with both the body and with the mind. No one who has seen the look of satisfaction on the face of a child who has successfully performed in Primary, could deny the contribution of that experience in

helping the child gain personal freedom of expression and a sense of personal worth.

For the child whose mental and physical growth has been effective and natural, teen-age time is merely a continuation of health activity. The activities of the Church are helpful in this continuation, or it may also help a maladjusted person regain his sense of personal worth and achievement. The Mutual Improvement Associations are great organizations for the development and perpetuation of sound mental health. Properly regulated activity, which allows for sound personality growth, is the essential element of the MIA program. The MIA, the priesthood activities, and the Sunday School provide the teenager the opportunity to reach healthily toward adulthood without denial

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Love Is Not Measured

by Rosa Lee Lloyd

HARRIET EVANS sat with her husband in the seats reserved for chaperons at the Junior Prom and her anxious brown eyes followed her daughter Pam, dancing with young Gilroy Connor. His arms encircled Pam's delicate figure. Harriet knew that the moment she had dreaded for the last year had come.

Her heart cried out against it as she watched them swing away entranced, their feet skimming the floor, their eyes laughing together in that sweet, surprised way that only the newly in love can know.

This was the boy Pam had first told her about last winter when she came home from a ski-meet.

"Gilroy Connor won the main race," she had said and then, her eyes lifted and shining, "you should see Gil ski, Mother—he's really something! Head and shoulders above them all—really magnificent! As though he had wings!"

Harriet looked at her husband sitting beside her. He was watching Pam, too. Did he notice this new radiance about her, she wondered? But, of course, she thought, wincing, no matter if Brad had noticed, it couldn't have the same significance for him as it had for her. She hadn't told him what Dr. Granger had said about their daughter, because she didn't have the courage to tell him.

Her dark eyes followed Pam and Gil around the dance floor. It will be heartbreak for both of them, she thought. And it isn't fair to Gil. Why did this have to happen when Pam has such a short time left? Dr. Granger couldn't say exactly how long, after Pam's check-up last week.

"Let her go places and do anything she wants to do," he had advised Harriet. "Exercise won't make a bit of difference to her blood condition. Have you told your husband yet, Mrs. Evans?"

Harriet turned away from his frank, questioning eyes. Dr. Granger was wise and good, with many years of practice behind him.

"No—no—not yet."

He puckered his brows thought-



fully. "Of course I don't know your reason for keeping this all to yourself. Even Pam hasn't been told, you say. But I do know that your own health would be much better if your husband could share this with you. You are still young, Mrs. Evans. But keeping this to yourself isn't good for you. You are under a constant strain. I'm sure you would feel better if you were honest with your husband."

Harriet had put her gloves on carefully smoothing them over each finger. "Dr. Granger," she said, pleading to be understood, "if you knew how Brad worships Pam you would understand how I feel. I want him to have every moment of happiness there is left. When he looks at her now, her delicate coloring is beautiful to him, like pink-and-white seashells. If he knew what you have told me, his heart would break a dozen times a day. He would look for signs of her illness. He would see her paleness as not beauty but a danger signal, a warning. And her slenderness would be cause for worry and fear. Now he calls her 'slats' and 'skinny' and laughs about it. He's really quite proud of it. You must realize how—how terrible it is—to know—Dr. Granger. Don't ask me to tell Brad—because I can't—"

Now Harriet glanced again at her husband. His smiling blue eyes with the little crinkles in the corners that she loved were watching Pam and Gil as they swayed together, blending with the music.

"Looks like Gil is really serious," he said and his lips quirked tenderly. "Why not?" he questioned, looking down sidewise at Harriet, meeting her eyes, no doubt noticing the expression of alarm in them before she could hide it.

"She's just a baby," Harriet murmured. "Too young."

Brad laughed. "Too young!" he repeated, his eyes teasing her. "We didn't think you were too young at her age. It seemed okay to us, didn't it?"

She touched his arm. "Oh, yes, Brad—yes. But—"

"But what?" he questioned as his hand closed over hers. "They will make a lovely couple. Remember, Honey, how important things were to us."

"I do remember, Brad. But this is different—Pam shouldn't—"

"Why not?" His eyes crinkled again. "She couldn't find a finer young man. This had to happen sometime, whether we like it or not."

Yes, whether we like it or not, Harriet thought, her heart constricting

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"Gilroy Connor won the main race," she had said and then, her eyes lifted and shining, "you should see Gil ski, Mother—he's really something!"

as her eyes searched again for Pam and Gil among the dancing couples. But she could not find them. No doubt they had gone up to the Sky Room.

Brad stood up. He straightened his shoulders, stretched his arms and yawned. Harriet's eyes went over him tenderly. She was proud of Brad, tall and slim and with brown hair still heavy and thick.

He winked down at her. "Being a chaperon has made an old man out of me. Do you think we could sneak out of here, Hattie?"

Harriet stood up, too. She was glad for an excuse to leave. "Let's go," she said. "I don't think we'll be missed."

THEY came home to their comfortable living room and Brad put on his house slippers and a disreputable, old dressing robe he had forbidden her to throw away, and he leaned back in his big chair by the radio.

"Know something?" he said lazily, watching Harriet as she poked at the logs in the fireplace. "I'm about the luckiest guy in the world. A good job, a good-looking wife, and a gorgeous daughter who will brighten my old age by bringing home grand-

children to play around my knees. I won't care a bit if she wants to get married right away."

Harriet's heart beat up into her throat. "Oh, Brad—let's forget it—maybe it's just a flair—I hope she has a dozen more boy-friends before she chooses."

Brad shook his head. "I don't think she will. I think this is it. There was something about them together. You noticed it, too."

"Yes—" she admitted, "I noticed it." Then she hastened to add, "But that doesn't always mean marriage."

Why did he have to keep talking about it? she thought helplessly. Brad seemed obsessed with the idea.

His voice was edged with pride as he talked on: "Gilroy Connor is a princely lad; he has dignity, too—becoming to a young lawyer. He's a catch for any girl, Hattie. I know his dad, in the Rotary club. He has taken Gil in the law firm as junior partner. We can be proud of that boy."

Harriet dropped the poker. "Brad! For goodness sake! Anyone would think you wanted to get your daughter married off!"

She stood up, feeling hysteria mounting in her. Brad shook her

gently by the shoulders. His hands smoothed her hair.

"You can't blame a father for wanting the best for his daughter," he said.

"But you seem so—so eager—" Harriet protested.

"I want her to be happy," he answered and his voice had humbled. "I want that for Pam more than anything else, and for you, too, Hattie. That's all I ask."

Harriet got to her feet and patted the dark waves of her hair back into place. She felt torn to pieces. Why didn't he look at television or read or do anything but talk?

"I'll bring us some milk and cookies," she said, inventing an excuse to leave the room. Now he would be forced to change the subject.

But when she returned with the tray Brad was leaning back in his chair. Contentment was in his eyes, in his long relaxed figure, in the easy way he was smiling. He's still thinking about Pam and Gil, she thought, as she sat on a stool near the fireplace and sipped her milk. Her head had started to ache and Dr. Granger's advice came back to her, beating through her mind: "You

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A Church welfare sewing project.

Are We "Carried in the Wagons"?

by Delia M. Bates

THE sewing expert watched us turn the key which locked behind us for the day the power machines of the Oakland (California) Stake welfare trousers project, the great rolls of corduroy, the big cones of thread, the gripper machine, and the serger, the bartack machine, and the long pattern sections suspended from a rod. A non-member of the Church, this teacher had been brought in to direct some emergency training early in the days of the project, when all was as yet new and immeasurably difficult to us amateurs. Now, as we were leaving, she said: "Was that not Mrs. R. whom I saw at a power machine today?"

"It was indeed Mrs. R.," we assured her.

"While at home a maid does her housework?"

We nodded, and she continued, thoughtfully, "I have seen her beautiful home. How could she possibly

be persuaded to do this difficult, tiring work, when she needs only to take out her checkbook to fulfil her part of your charitable efforts?"

The idea that people of Mrs. R.'s background would volunteer for the heavy end of production without expectation of any personal return, without applause, and without grudging the time spent was new to this teacher. No easy philanthropy here! As I drove her to catch her bus, the teacher and I talked a little about traditional Mormon industry; of our people's ability to survive in environments not noted for their friendliness to life; of the forty years of toil and deprivation which went into the erection of the Salt Lake Temple. I explained to her that Mormons believe in group work (as well as in group worship and group play) as having far-reaching effects in uniting people in genuine brotherhood and love. Mormons also believe, I told her, in

the acceptance of rough physical tasks, at times, as one effective means of working toward the kind of self-discipline described by Webster as "training which corrects, molds, strengthens, or perfects."

We know that a high standard of personal fitness for exertion or endurance is as old as the history of the Church, as is also the skill to perform a variety of tasks. The sewing teacher had not known this. We know, but occasionally we forget, that it applies in our day as well as in early times: Mormons expect to survive. "We hope to be able to endure all things."

Apart from the primary economic and rehabilitative aims of the welfare program, there are definite, if less obvious, values that operate to benefit those who voluntarily labor to produce their local budget. Two are suggested here. There are many others.

Harvesting potatoes on a Church welfare project.



Had the sewing expert remained longer with us, she would have been impressed with the fact that here genuine friendliness abounded, and she would have seen many demonstrations of the warm sisterhood which grows from working side by side. She might have been present, for example, the time that Sister K. was seen accepting a sandwich from little Sister N. at lunchtime. What is surprising about that, you ask? When you know a little of the history of these two women, you will see.

Sister K. at one time held a position of responsibility in one of the stake organizations. But she had not been active for a time owing to a fancied injury connected with her release from that position. She was likely to be curt and unco-operative, to act superior and misunderstood. Something about a power machine challenged her when one day she came to the plant with a friend. After a short time she had fitted in with the group and lost her critical air.

And what of little Sister N.? She, also, if for a very different reason, was inclined to be lonely, distant, and proud. An accident some years earlier had crippled her. She dressed with much effort to conceal her handicap. She was afraid of people because experience had taught her that at times they were cruel. She, too, avoided people. But within a group at the welfare plant she became genuinely appreciated and liked. It happened that she was one of the few who could tackle the complicated job of threading the serger. Soon she was at ease, laughing with the others when a front section was found sewed where a back should be, or when a pocket was finished without an opening.

Anyone seeing these two women share lunch and chat would, if one stopped to think of it, silently bless the institution which in a very real way fosters these warm relationships. There is something about sharing productive labor for the good of others which unites human beings.

The history of the Church is full of instances of co-operative endeavor. Our scriptures abound in exhortations to brotherhood. We have no need to be told by students of human relationship of the emotional security which comes of feeling accepted and loved by a group, nor of the wholesome effects on personality that arise from the give and take in group effort.

Latter-day Saints have experienced these things many times.

If we choose occasionally to make time to work for the benefit of others, we draw again unto our brother. In a cannery or clothing plant there is no artificial sorting of human beings as to whether they are rich or poor, celebrity or plain citizen, young or old. No one can be "special" with lint on her dress, or her hair in a cannery net! But she can joke with her neighbor or exchange a confidence.

The sewing instructor had also made this remark: "Aren't you Latter-day Saints behind the times? What is the benefit of specialization and technological advance if not to relieve large segments of the population of hard manual labor? Your women are, at best, semi-skilled labor, which isn't very productive."

It is true that we require more man-hours for each unit of production than are needed in commercial pants factories. But our efficiency and our product are improving. And furthermore, we place other values above top efficiency. The Church

wants our women to know how to do these things. And as for its being hard physical labor, there is a question whether women—or men—in good health should be relieved of all rough labor, particularly city people, who have so little of it today.

Brigham Young once said of the as yet unreclaimed Utah wilderness: "The idea may arise that this is a hard land in which to get a living. Now I am thankful for the land just as it is. . . . It is a splendid country to rear Saints in."

Our leaders did not hesitate to invite the members into the hazard, ordeal, and exposure incident to migration and colonization. But not to discourage us today—and also to avoid the chauvinism of which we are sometimes accused—let us take note that our ancestors were not entirely Spartans, nor always stout of heart. We read in the words of Edmund Ellsworth, who came to Utah in 1856 with one of the two first handcart companies:

"I have had to labor with the people incessantly to keep faith in them,

(Concluded on page 815)

—Photographs courtesy Deseret News-Salt Lake Telegram



George L. Scott, Portland Stake president (recently released), joins with welfare workers in a welfare salmon-packing project.

Their Gifts Were

OVERPOWERING

by Rose A. Openshaw

RETURNING from town one sunshiny afternoon, I stopped to pass a few moments with an elderly woman confined to a wheel chair.

She was eager to show me a present—a small book she had received as a gift for her birthday.

I began thumbing its pages—all blank, I found, with the exception of one brief inscription on each. The lines stared at me; or possibly I should say I stared unbelievably at them.

"Good for one permanent," the first three inscriptions read.

In quick succession I turned twenty-five pages more. Each bore the inscription, "Good for one hair-do."

It was incredible. "Do you mean to tell me," I gasped, "that a beauty parlor has agreed to give you three permanents and twenty-five hair-dos for a present?"

"Oh, no," she corrected, "not a beauty parlor. It's my neighbors, the John Doe family, up the street."

"Can they give permanents?" I asked, impressed.

"The girls do," she replied. "They do my hair each week. If they are absent when I call, the mother substitutes. She did it today." (I had just complimented her on the attractiveness of her wave.)

"But with a baby and such a large family, how can she manage?" It was unbelievable.

"They each help," she explained. "The little girl looks after the baby. The child phoned today that it was crying and she couldn't stop it, but the mother phoned back instructions, cautioning against removing it from the crib, and she managed all right. But go on," she urged. "You haven't read it all yet!"

And truly I hadn't. The next five lines bore each the notation, "Good for one laundry."

"Will they do your laundry, too?" I asked, dumbfounded.

"They do my special pieces in their automatic washer," she answered. "But wait; there's still more."

"Good for one errand to town"; my astonishment was growing. Seven pages bore that same sentence. Then, one, two, three, four, five:

"Good for anything you want done!" It was a grand finale.

It was overpowering. My feeble attempts at doing good sank into utter insignificance. Here was a couple literally giving of themselves—a couple burdened, as the world might say, with eight unmarried children—most of them small—yet they could afford such sacrifice—extend such marvelous gifts to one helpless and dependent—one so in need of kindness and encouragement.

There were many elements connected with this gift to cause one to marvel; and the family unity and co-operation demonstrated in such giving was by no means the least.

"They're a wonderful family—an outstanding example to any church!" She was echoing my thoughts. Speech-

less with amazement, I wondered if they realized the richness they were bringing into their children's lives by starting them from childhood in extending such considerations.

Leaving there, a prayer welled in my heart, not only for the afflicted one, but also for the members of this so unusual family; yet, since they are pouring joy and eternal bliss upon their own heads—since they are so richly blessing themselves, I could not but consider, they have little need of outside prayers. Truly, every good deed done will be multiplied upon our own heads.

I asked myself, "Could a world disintegrate sustained by such health-giving deeds?" Truly these people are restoring the true spirit of giving; they are implanting again good will, that like a rainbow had been fading away. Surely they are putting to shame the word *commercialism*.

And from this one family, in all probability, there eventually will be eight more homes pouring just such blessings upon the world.

And from the eight, at the smallest possible figure, will possibly be thirty-two more. And should they in turn number also four, each, how long would it take until 128 homes would be similarly engaged?

And from the 128, another 512; and this is to say nothing of the fast multiplying friends and neighbors, observing, also inspired into following.

I stopped computing; it was breathtaking to see what might happen; for it was very plain that the example of just two people might change the fate of a whole nation!





She was standing in the doorway, and she said, "I've a production here, that I'd like to star you in."

Company in the Kitchen

by Eva Evans

Dear Sue:

I've owed you this letter for ages, but things have been happening to me!

A few weeks ago, if you had asked me if I considered myself a nice-person-to-know, my reply would have been an unqualified, "Yes."

Then, suddenly, I wasn't at all certain that I was, if you know what I mean.

I have never believed that oldie that says, "Home is where we act the worst toward the people we love the best." I love and respect each member of my family, and my conduct (I was certain) was evidence of that love and respect to each member, including my younger sister, Barbie.

That being the case, you can understand what a shock it was, when the blow fell. It was fantastic, and utterly unexpected.

The action began in speech class at high. Miss Robinson had been working hard on our enunciation and

whatnot. And quite casually, she said, "If you could hear your own voices, it would help immeasurably." That gave me an idea.

After just the tiniest bit of suggestion at dinner that evening, Dad promised to bring his tape recorder home from the office and leave it with me for a few days. The very next afternoon, he carried it into the house and showed me how to operate it.

After dinner, Mother and Dad retired to the living room. Bill went upstairs to gather the material he takes along when he goes over to Roger's. (Roger has an experimental chemistry set, and if he and Bill don't blow the house up some fine night, I miss my guess!) It was Barbie's turn to wash the dishes, and she wasn't quite ready. Naturally, that meant that I couldn't start drying.

Wishing to use my time to good advantage, I started the tape recorder. Sue, it was fun! I recited "The Highwayman"—all that I could remember,

anyway. I did the prelude from "Evangeline," and I was just starting on Portia's, "The quality of mercy—" when Barbie spoke.

She was standing in the doorway, and she said, "I've a production here, that I'd like to star you in—"

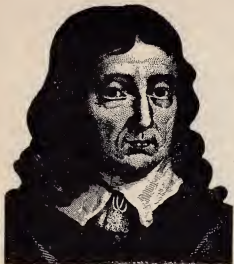
So, I went into the kitchen and began drying the dishes. I had just finished, when Dad called me to the telephone. I knew that I wouldn't have a chance to record anything more that night, so I unplugged the recorder and put it away.

The next evening, it was my turn to wash dishes. Naturally. But after we had eaten, Dad asked Barbie to skip over to the library and pick up a book for him. That meant a slight delay in the dishwashing program. Remembering my efforts of the previous evening, I decided that this was a good time to play back my recordings. The other members of the family were occupied elsewhere when I

(Continued on page 819)

Poetry is a "Practical" Art

by Marybale Woolkey



John Milton

As we live, so we say, in a "practical age," when values are determined largely from utilitarian viewpoints, we should not, perhaps, be too greatly surprised to hear occasionally such a remark as: "Poetry is of no value to me; I'm a practical man. I don't have time to figure the stuff out."

There is an answer to a statement of that kind, for even poetry has uses—uses, some of which could be employed every day, by most of us, and are employed every day by countless persons who often don't even realize they are doing so.

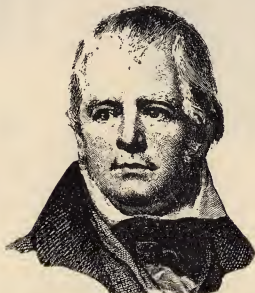
I am reminded of a daughter of a poet friend of mine who said, after reading a poem of his which was somewhat "deeper" than his usual type: "This is real good poetry, Daddy. I know it is—because I couldn't understand a word of it."

Why should anyone think that to be "good" poetry must be unintelligible? Perhaps some critics are to blame—those who find joy only in the profound, the oblique, the rare symbolisms which require a wealth of background reading. This kind of poetry challenges a reader as Mt. Everest would challenge a mountain climber. And how many of us feel we must attempt Mt. Everest?

But we take delight in more modest climbs; we have no doubt as to the "practical value" of a day in our own hills. The physical and mental exhilaration, the benefit to eyes and mind and nerves we do not question these, nor do we criticize ourselves or each other for not challenging only the highest and steepest peaks.

Why should we feel a sense of inferiority if we enjoy only the poetry which is within the understanding of an average literary explorer? Why feel we must contract "criticomania" and slavishly follow the edicts of a few reviewers who presume to know the "best" of all that is written? It is literary history that many critics are forgotten when much that they scorned has survived the test of time and become "classic" literature. A current standard does not always prove the quality that is immortal.

Doesn't it seem foolish to allow a "critic" to dictate our personal tastes or preferences? It is more than foolish; it is impossible, if we are



Sir Walter Scott

honest. The "criticomania" is deprived of a great deal of joyful exploration and discovery according to his own individuality and his own "practical" development.

So let us turn to what someone has called "the people's poetry"—which some critics do not laud. This is the great "middle class," we might say, which—like the "great middle class" of people—includes many levels. We seek our own! As here we find our best-loved friends, our chosen companions, those with whom we feel happiest, at ease and contented; proud when some achieve special success and prominence, but not feeling inferior because most remain "average" so we can choose our "poem pals" without checking to learn whether they have made the Who's Who of Criticomania!

"But then how," one is asked, "can I know what is good poetry?"



Percy Bysshe Shelley

You surely must have some way of judging it." It is summed up in one word: competence. For "competence in poetry" suggests that a poem is successful in accomplishing its objective: it entertains, it provokes thought, it excites admiration or sympathy or indignation; most definitely, it communicates—making the poet's thought my thought. That is, I understand his thought, or his mood at least. I have read and enjoyed many poems I did not understand, simply because the sound of the word combinations "communicated" something to the inner me. This does not seem unreasonable to me, any more than if I enjoy hearing a song sung in a foreign language. You may say, "But the song has a melody, *music* to enjoy." And I answer, exactly!

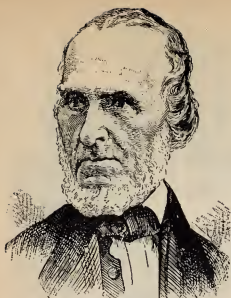


John Keats

And poems employ the music of words themselves!

And just as my preferred music might not be your favorite selections, my favorite poems might not be "competent" from your viewpoint. They may—to use a popular colloquial phrase—"do nothing for you." Dare to be yourself here! Read what you personally enjoy—even if you suspect it has defects; expose yourself to more and more poetry, and you'll

THE IMPROVEMENT ERA



John Greenleaf Whittier

find that practice improves readers, too. Later on, you'll realize that some of your earlier choices seem less enjoyable, less "competently" done than you thought at first. You will be responding to better poetry. That is as it should be.

This measure of "competence" allows for a wide divergence of opinion, of response. It explains why poetry can be "good poetry" without being ultra-profound or obscure. Humorous verse can be as "compe-



James Whitcomb Riley

tent" as serious poetry is; sometimes it can "communicate"—emphasize or illustrate—a thoughtful point even more effectively. What speaker, from the gay "em-cee" to the renowned lecturer, does not seek out and use bits of poetry on every occasion?

There it is: the "quote"—one of poetry's most useful services. Humorous, dramatic, philosophical, inspirational; poetry supplies what is most valuable in its particular time and place. From the "Now I lay me" prayer taught the smallest children, to the inspirational lines closing the valedictory or a President's
NOVEMBER 1954

inaugural address, the quotation of poetry is as everyday as speech—or at least, as "public speaking."

Note some phrases which we hear constantly—so useful that they have become overworked "cliches": *Along the primrose path . . . homeward plods his weary way . . . see ourselves as others see us . . . every cloud has a silver lining . . . a little learning is a dangerous thing . . . music has charms*. And there are ever so many others, each originally the creation of some poet, now grown commonplace because it says something so many persons wish to say and cannot say as well in their own phrasing.

This leads quite logically to a second practical use of poetry: improve-



Henry Wadsworth Longfellow

ment of our ability to communicate our ideas to others—which is probably the most universally required ability of civilized peoples. Whether by spoken word or written, the interchange of ideas is essential to us all, every day of our lives.

The reader of "competent poetry" improves this ability by increasing his vocabulary. The poet, even more than other literary craftsmen, must employ words with exactness of meaning; his reader benefits from many hours the poet spent hunting for the exact word which clarifies his meaning or conveys his mental image. Often the word "clicks" so well that the reader delights in a sense of discovery ("That's the word I was trying to think of!") and is able later to remember and make use of it. Can anyone doubt the "practical value" of such an improved vocabulary?

Third, reading poetry can aid in developing several kinds of appreciation. The poet is essentially a person of deep sensitiveness, and is extremely observant. His readers increase their own such characteristics, because ex-

pressed, they are contagious. A person, who on a field trip notes an interesting piece of rock and points it out and explains it to his companions, adds to their enjoyment of the trip and sparks their interest so that their eyes are keened and their ears alerted for discoveries of their own. This ability to perceive and to express such perception constitutes appreciation. Poetry is one of the finest aids to its development, and it is useful every day in the all-important matter of what we call "human relations."

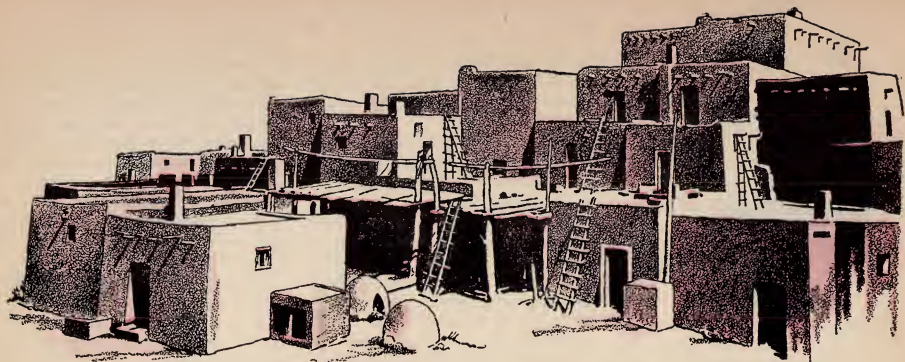
Then, there is what may be called language appreciation. Reading and writing poetry makes us conscious of the wonder of words themselves; their fine distinctions and explicitness of meaning impress us again and again with the richness of our language and with a desire to make the most of it. We feel a sense of achievement every time we use a "new" word with sureness. The self-confidence we thus gain, is of practical value in our lives.

If poetry had no more practical uses than these, it would justify both time and money spent cultivating it. But it has others; for instance, therapeutic values—unlimited, upward from the greeting card to the splendid poetic chapters of the Bible with their inspirational teaching. The fact that much greeting-card verse is pathetically poor poetry, is beside the point; you can find gems, too! They are tonic for mind and morale. And many a long slow recuperation from illness or operation is brightened by the reading of wholesome, inspiring poetry.

Once you have become a real lover of poetry, the hours it companions you have immense importance to your mental well-being. Then, all its incidental values to you become beautifully clear.



James Russell Lowell



THE Latter-day Saint policy toward the Indians in pioneer days was often expressed by Brigham Young with the phrase, "It is cheaper to feed them than to fight them." The mechanism by which the twelve thousand Indians in the Great Basin were fed, however, has never been completely described. The occasional "personal" gifts of Brigham Young and other Church leaders to Indian tribes and their chieftains were, of course, one aspect of the Indian aid program. These gifts were principally in the form of beef cattle and flour. In July 1853, for example, Brigham Young sent a messenger to the unpredictable Ute chief, Walker (Walkara) with the message: "Capt. Walker: . . . If you get hungry send some friendly Indians down to the settlements and we will give you some beef cattle and flour. . . . Brigham Young."¹ In the same year, a dispatch to the *Deseret News* from a correspondent in Manti, Utah, gave another example of this form of aid:

When President Young was here last spring, he directed the millers to give the Indians what wheat they needed, and grind it for them, which has amounted to 30 bushels or more, at \$2 per bushel, what wheat is worth here, and this is the way the President fights the Indians, and saved powder and lead, the Indians were in need at the time and took most of it in about two weeks and went on their winters hunt.²

A second aspect of the Church policy of assistance was manifested in community collection drives. When a group of Indians went through a particular valley, the local bishop or other Church authority appointed deacons, ward teachers, and others to

How the Saints Fed the Indians

by Leonard J. Arrington

ASSISTANT PROFESSOR OF ECONOMICS
UTAH STATE AGRICULTURAL COLLEGE

canvass the settlements for donations of food, clothing, and other items that Indians might be able to use. These were taken to the Indian leader and officially presented, sometimes with considerable ceremony. Brigham Young and other Church leaders discouraged the practice of allowing Indians to circulate individually through the settlements to beg for provisions.

The third phase of the Church support program resembled the present Point Four program of the American government. The Church undertook to teach the Indians how to support themselves by setting aside land, providing seed and equipment, and, above all, by lending agricultural missionaries—variously known as "Indian farmers" or "Indian missionaries"—to Indian groups to teach them "the arts of civilization." President Young stated the policy as follows:

Let the millions of acres of land now lying waste be given to the Indians for cultivation and use. Let the poor Indians be taught the arts of civilization, and to draw their sustenance from the ample and sure resources of mother earth, and to follow the peaceful avocations of the tiller of the soil, raising grain and stock for subsistence, instead of pursuing the uncertain chances of war and game for a livelihood.³

A number of Indian farms were maintained in various parts of the

territory by the Church, sometimes at considerable expense. In addition, a considerable number of Indians were taken into Latter-day Saint homes.⁴

One aspect of the Church program, however, and one of the most important of all, was the aid rendered to individual Indians and tribes by the pioneer tithing offices. Every Latter-day Saint ward and settlement maintained a bishop's storehouse or tithing house, to which contributions to the Church were brought "in kind" by faithful Latter-day Saints in accordance with the commandment to pay one-tenth of one's annual increase to the Church. The tithings usually consisted of livestock, grain, vegetables, and other products of the countryside. Some of the tithing resources were taken to Salt Lake City for disbursement by the trustee-in-trust, but the greatest proportion usually was expended locally.

One object of these local expenditures was Indian welfare. The tithing office, under the direction of the bishop, was thus an established Indian welfare agency. It was a means by which the community of Latter-day Saints could render immediate and continuous assistance to Indians

¹Brigham Young to Walker, *Journal History* of the Church, July 25, 1853.

²*Deseret News*, February 19, 1853.

³Cited in Levi Edgar Young, *The Founding of Utah* (Scrivener's, 1923), p. 268.

⁴"It is a pleasing sight to see so many of the children of the Lamanites in the families of the Saints, where they have the same opportunities and privileges as the white children, and we trust that great good will result unto the rising generation through this source." *Journal History*, October 20, 1855.

passing near their communities without the necessity of special collection drives. The Indians, of course, came to realize that they could depend upon a certain amount of assistance and this gave them a certain feeling of affection for their white brethren. The friendliness with which the tithing offices disbursed food and other commodities to traveling Lamanites undoubtedly prevented many contemplated raids on the most isolated settlements.

The records of the Cache Valley Tithing Office, located at Logan, Utah, illustrate what must have been typical of all such offices in the Great Basin. These records indicate the nature and extent of tithing office assistance to Indians traveling through Logan between 1863 and 1888. Indian parties from as far north as Pocatello, Idaho, ranged, in succeeding years, through Cache Valley during certain seasons of the year. In 1864, one year after this program began, the tithing office at Logan expended \$454.45 in aid to visiting Indians. This consisted of four dollars' worth of hay and fodder, thirty-five dollars' worth of vegetables, and the remainder in wheat, at two dollars a bushel.⁵ The total amount of aid granted to Indians out of the

Cache Valley Tithing Office during the years 1863 to 1888 was \$16,044.26. This was an average of more than six hundred dollars each year. The amounts ranged from a high of \$1,749.41, in 1866, to a low of \$16.84 in 1882. An example of the nature of these disbursements is shown in a partial list from the 1864 "Indian Account," of the Cache Valley Tithing Office. Note the prices at which some of the items were valued:

The bulk of the assistance rendered in 1864, as in most of the years, was in the form of flour and meat, though vegetables came to occupy a more important place in the account in the later years. In some cases these gifts were intended for a considerable group of Indians. Parties of Snake River and Bannock Indians, including a sizable community of "Washakie" tribesmen, received most of this aid.

(Concluded on page 814)

Indian Account

Date	Item Disbursed	Value
Apr. 15	104 lbs. flour to Sagwich	\$ 6.25
Apr. 19	216 lbs. flour to Weber Jack	12.96
May 2	50 lbs. flour to Indian George	3.00
July 5	102 lbs. flour to Indian Charles	6.12
July 23	500 lbs. flour to Indian Banacks	30.00
July 31	760 lbs. flour to Indian Washakie	45.60
Aug. 16	300 lbs. flour to Indian Madagin	18.00
Sept. 8	One beef ox per P. Maughan to Washakie	70.00
Oct. 7	One beef ox per T. Tarbet to Washakie	35.00
Oct. 7	One beef steer per T. E. Ricks to Washakie	35.00
Oct. 7	116 lbs. beef to Sagwich	6.96
Nov. 24	5 bu. wheat (\$10.00); 5 bu. corn (7.50) to Sagwich	17.50
Nov. 24	10 bu. potatoes (\$10.00); 10 bu. carrots (\$5.00) to Sagwich	15.00
Nov. 24	1 bu. corn (\$1.50); 5 bu. potatoes (\$5.00) to Sagwich	6.50
Nov. 24	5 bu. carrots to Sagwich	2.50*

*"Cache Valley Ward Tithing Ledger, 1860-1886," pp. 20-21. This ledger is in the vault of the Cache Stakehouse, Logan, Utah.

*"Logan General Tithing Office Account Book, 1864-65," pp. 12-13. This record is also in the Cache Stakehouse vault. This account was called to the writer's attention by Willis A. Dial, Logan, Utah.



Typical Navajo family in Chinle Valley.

—Photo by Milton Snow, Navajo Service

The Importance of Genealogical Work

by Helen Barlow

A BYU STUDENT

THE Prophet Joseph Smith said in regards to genealogical work, "Those saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation." (See *Teachings of the Prophet Joseph Smith*, p. 330.)

When I read this statement last year, it started me thinking—I want eternal life; I want exaltation. Does it mean that I will be left out if I fail to seek the records of my ancestors?

I recalled how diligent my grandparents were in genealogical work; how, too, my aunt was carrying on. Who will carry on after her death? To my knowledge there is no one in the family who is particularly interested in genealogical work. Perhaps it is my destiny to do this work. If so, I must prepare myself so that I may do the work with diligence, care, and accuracy.

As a member of the Church of Jesus Christ of Latter-day Saints I have been taught to live to the best of my ability so that I may be selected to enter into the celestial kingdom—not just the celestial kingdom, however, but the highest degree within this kingdom. This means I must be baptized by one having the authority, for Christ said in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." So far I pass—if I live righteously. What about my forefathers though? I know there was an apostasy after the death of the Apostles of old. What about all the fine people who lived after that time who were unable to hear the gospel and were not baptized?

Genealogy—



The same situation exists when it comes to the endowment, the marriage ceremony, and families being sealed together. We know that God has provided for these people and we can receive joy everlasting by aiding our dead brothers and sisters. Even if what the Prophet told us were not true, how marred our happiness would be if we were permitted to be exalted and all because of us, our forefathers were unable to be exalted, too.

The Doctrine and Covenants 128:14 tells us that the records we keep should be accurate and complete, for records are kept in heaven as well as on earth, and the ordinances performed are bound in heaven as they are on earth because of this.

We know that all of the ordinances should be complete, for they are very important in their own sphere—each enabling us to progress farther. If these ordinances were not important, why would God command us in the Doctrine and Covenants 124:38-40 to build a house to him for the purpose of having these ordinances performed?

We believe that if we live righteously and have the ordinances performed, we may be with our families

in the hereafter. Not only will we be able to be with them, but we may have eternal increase. What a wonderful promise to look forward to. This promise could not be if we were unable to be with our families in the kingdom of God.

The more our knowledge in the Church grows, the more we are able to see how pertinent it is for us to complete the genealogical records as nearly as possible so that we may meet with our ancestors and descendants and dwell with God for eternity. There are many records that are lost. These will be revealed during the millennium. The short period of a thousand years will not be too long to do all that is necessary.

What a wonderful promise is given to us! What a great responsibility! What a wonderful privilege—to help our forefathers in their quest for eternal life.

"Verily, verily, I say unto thee, Except Spirit, he cannot enter into the kingdom"

THE IMPROVEMENT ERA



—Hal Rumel Photos

Students of BYU checking their own genealogical lines in the library, and (right) reading microfilm on the Kodagraph machines in the Genealogical Office.



The Purpose of Keeping Records and Doing Temple Work

by W. Bruce Hilton

A BYU STUDENT

birthplaces and birth dates, their marriage dates, and their death dates. These vital statistics are needed to identify each individual. These records must be accurate for the records that we make here on the earth are also recorded in heaven. It is from the books that we shall be judged.

Eternal life which is offered to all of us, conditioned upon our faithfulness, is, in the fullest meaning of the phrase, a continuation of family association and family growth. This eternal increase was spoken of by the Prophet Joseph Smith as he wrote of worthy couples who had entered into the new and everlasting covenant of marriage. Conditioned upon their faithfulness these couples would receive their glory "... which glory shall be a fulness and a continuation of the seeds forever and ever." (D. & C. 132:19.) Thus gaining that state and enjoying that glory cannot be an individual affair; it is only fully realized in the family associations. This is further evidence for the need of accuracy in seeking out the records of our ancestors, that the family bonds might be sealed together as they actually and truly existed in the flesh.

As Lehi saw the vision of the tree of life and partook of the fruit therefrom, he desired to give it to his family, for it was desirable above anything he had ever experienced, and he wanted the rest of his family to experience the same joy that he felt.

And thus the spirit of Elijah is filling the earth, for the hearts of the children are truly turning to their fathers, and the hearts of the fathers are turning to the children. That spirit is causing the earnest seeking of the records, the temple work, and the sealing of the family organizations into permanent and eternal units according to the power of God.

THE GOSPEL of Jesus Christ is a plan whereby mankind might gain admittance to the celestial kingdom, the highest degree of glory, and thereby gain exaltation and eternal life. The Lord, being just, made no exceptions but required his children to comply alike with the requirements for admission to his presence.

Many people in ancient times never knew of Jesus Christ. Today people are living on the earth who have not heard his name or of his gospel. How then are these people, being ignorant of the gospel and its requirements, going to have the opportunity to gain eternal life? In the master plan, provisions were made for just those people. Those who have died, not knowing the gospel will have an op-

portunity to hear it in the world of spirits as Peter tells us: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

Even though the gospel might be preached to them and they might believe, the ordinances of the gospel must be complied with. Jesus gave no exceptions when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) These spirits hearing the gospel in the spirit world and believing must needs be baptized and have the other earthly ordinances administered in their behalf if they are to gain eternal life.

Thus the great call comes for seeking out the records of the dead. How can we go into the temples and be baptized, endowed, or sealed in marriage for the dead if we know not who they are? Earnest effort is required to learn the names of those who have died unbaptized, to discover their

a man be born of water and of the
of God." (John 3:5)

The Deseret Alphabet

THE STORY OF AN INGENIOUS ATTEMPT TO REFORM THE WRITTEN LANGUAGE OF THE WEST

by *Leslie L. Sudweeks*

THERE were no newspaper deliveries in Great Salt Lake City in 1854. Subscribers who braved the snowy streets on January 19, to pick up their copies of the weekly *Deseret News* at the printing office in the old Deseret Store building (standing at the northeast corner of Main and South Temple) read the following announcement of an astonishing project, boldly designed to reform the written language of the Territory:

The Board of Regents, in company with the Governor and heads of departments, have adopted a new alphabet, consisting of 38 characters . . . with the sanguine hope of simplifying the English language. . . .

These characters are much more simple in their structure than the usual alphabetical characters. . . . The written and printed hand are substantially merged in one.

The orthography will be so abridged that an ordinary writer can probably write one hundred words a minute with ease, and consequently report the speech of a common speaker without much difficulty.

As soon as this alphabet can be set in type, it will probably be furnished to the schools of the Territory for their use and benefit, not, however, with a view to immediately supersede the use of the common alphabet which though it does not make the comers thereunto perfect, still it is a vehicle that has become venerable for age and much hard service.

In the new alphabet every letter has a fixed and unalterable sound and every word is spelled with reference to given sounds. By this means, strangers cannot only acquire a knowledge of our language much more readily but a practiced reporter can also report a strange language when spoken. . . .

It must be remembered that Utah, in the third quarter of the last century, was a melting pot. While the original Mormon pioneers were predominantly of sturdy New England stock, they were joined in the Great Basin by swarms of converts from the various nations of Europe as well as the United States and Canada. How could these many foreigners be helped

to master the inconsistencies of the English tongue, in which a single letter might have as many as eight different sounds or might not be pronounced at all?

After pondering over this problem, Brigham Young referred it to the board of regents of the newly-organized University of Deseret. The regents took action in October of 1853 by appointing a committee to submit proposals for a textbook based on a practical system of phonetic spelling. The exact composition of this committee is not known with certainty. B. H. Roberts says it con-

sisted of Parley P. Pratt, Heber C. Kimball, and George D. Watt.^{1*} Andrew Jensen adds Orson Pratt, Wilford Woodruff, Robert L. Campbell, "and others" but makes no mention of Heber C. Kimball.² Kate B. Carter mentions only Parley P. Pratt, Wilford Woodruff, and George D. Watt.³

After considerable discussion of the problem, in which the committee explored the possibilities of using shorthand symbols or Sir Isaac Pitman's method of simplified spelling, it was finally decided to devise a new set of characters rather than try to reform the spelling of English with the existing alphabet.

The resulting product is believed to be largely the work of George D. Watt, an English convert, who joined the Church in his native land and emigrated to Nauvoo in 1840. Subsequently, Watt filled two missions for the Church, first to Virginia and then to England. In his call to Great Britain he was given two assignments: (1) to preach the gospel, and (2) to learn shorthand.

At this time Pitman shorthand was just coming into prominence in England, and Sir Isaac was vigorously championing his system of phonetic

*Numbers refer to notes at end of article.



ᓂᓄᓂᓂᓂ ᓂᓄᓂᓂᓂ ᓂᓄᓂᓂᓂ

Long Sounds.		Letter. Name.	Sound.
ᐃ	...e...as in...eat.	ᐃ	...p
ᓂ	...a " ate.	ᓂ	...b
ᓄ	...ah " art.	ᓄ	...t
ᐃ	...aw " aught.	ᐃ	...d
ᐃ	...o " oat.	ᐃ	...che as in cheese.
ᐃ	...oo " ooze.	ᐃ	...g
Short Sounds of the above.		ᐃ	...k
ᓂ	...as in...it.	ᐃ	...ga...ac in...gate.
ᓂ	" et.	ᐃ	...f
ᓂ	" at.	ᐃ	...v
ᓂ	" ot.	ᐃ	...eth...as in...high.
ᓂ	" ut.	ᐃ	...the " thy
ᐃ	" book.	ᐃ	...s
Double Sounds.		ᐃ	...z
ᐃ	...i...as in...ice.	ᐃ	...esh...as in...flesh.
ᐃ	...ow " owl.	ᐃ	...zhe " vision.
ᐃ	...ye	ᐃ	...ur " burn.
ᐃ	...woo	ᐃ	...l
ᐃ	...h	ᐃ	...m
		ᐃ	...n
		ᐃ	...eng.as in...length.

writing and spelling reform. Watt diligently applied himself to the mastery of Pitman shorthand, and upon his return to Utah he was made Church reporter, a position which he held for about ten years.⁴ He enjoyed a wide reputation for his stenographic skill, reporting the sermons of the General Authorities for publication in the *Deseret News* and later in the *Journal of Discourses* and the *Millennial Star*, both of which were published by the Church in England.

The Deseret Alphabet, as finally adopted by the board of regents, was a curious collection of thirty-eight characters, one for each sound discernible in speaking English. Only the letters C, D, L, O, P, S, and W of the Roman alphabet were retained, and even these were given new sounds: For example, "C" was called "che," "D" became "esh," and "L" was transformed into "eth." To these,

thirty-one new characters were added, some of them being borrowed from illustrations of ancient alphabets reproduced in the front of Webster's unabridged dictionary, while others were originated by Watt. It was realized that the new type would be much more expensive than the regular kind, since it would require special casting. So, with practical Mormon thrift, it was decided to delete any tops or tails to the characters in order to improve the wearing qualities of the type.⁵

In his message to the territorial legislature in December 1854, Governor Brigham Young championed the new project in the following words:

While the world is progressing with steam-engine power and lightning speed in the accumulation of wealth, extension of sciences, communication and dissemination of letters and principles, why may not the way be paved for the easier acquisition of

the English language, combining as it does great extension and varied expression with beauty, simplicity and power and being unquestionably the most useful and beautiful in the world. But while we freely admit this, we also have to acknowledge that it is perhaps as much abused in its use and as complex in its attainments as any other.⁶

Whether any legislative action was taken in that year is not known. However, in 1855 the legislature appropriated the sum of twenty-five hundred dollars to be expended "under the direction and control of the Chancellor and Board of Regents in procuring fonts of Deseret Alphabet type, in paying for printing of books with said type, and for other purposes."⁷

Orson Pratt, professor of astronomy and mathematics at the University of Deseret and one of the territory's most renowned scientists and scholars, was assigned the leadership of this phase of the project. He was dispatched to St. Louis to procure fonts of type in the new alphabet so that the printing of books and lesson material could be undertaken.⁸

Considerable delay was experienced in getting the new spelling reform into operation. It was doubtless a laborious task to compile suitable material, transcribe it into the new letters, and arrange it for publication. The first type proved unsatisfactory, and new supplies had to be procured. In the meantime the Church aggressively extended its colonization of the Great Basin and pushed its world-wide missionary system.

In May 1858, the *Deseret News* press was moved south to Fillmore in preparation for the abandonment and possible burning of Salt Lake City at the coming of Johnston's Army to Utah.⁹ However, because of the efforts of Colonel Thomas L. Kane, an amicable settlement was arranged, and the Army entered peaceably and established itself at Camp Floyd. Consequently, it was possible to return the printing press and equipment to Salt Lake City the latter part of August.¹⁰

Beginning with the issue of February 16, 1859, and for sometime thereafter, the front page of the weekly *Deseret News* was nearly covered with lessons in the Deseret Alphabet. One writer remarks that it "could almost have been mistaken for a Turkish tax list" from its outlandish appearance.¹¹

Classes of instruction were held
(Continued on following page)

THE DESERET ALPHABET

(Continued from preceding page)

throughout the territory, and many people learned the new method of reading and writing.¹² "During the decade 1859-1869," says Andrew Jensen, "some of the Church records were inscribed in the Deseret Alphabet."¹³ T. W. Ellerbeck, secretary to Brigham Young, comments that "During one whole year the ledger accounts of President Young were kept by me in those characters exclusively, except that the figures of the old style were used, not having been changed."¹⁴

Another interesting use was on the new Deseret gold pieces. This coin of 1860 carried on the reverse side the crouching figure of a lion, above which was the inscription "Holiness to the Lord" in Deseret Alphabet characters. The minting of gold coins was carried on for more than a decade in the little adobe mint building on South Temple Street, which stood about where the beautiful Church flower gardens are now located. This same building also doubled as the printing office of the *Deseret News* until 1854.

Schoolbooks printed in the Deseret Alphabet did not come off the press until 1868.¹⁵ It is a little difficult to account for this nine-year delay. Doubtless the Civil War, which raged between the North and the South from 1861 to 1865, had repercussions in Utah. Then there were Indian troubles, paper shortages which made it difficult to keep the *Deseret News* running, and other hardships. It is possible that the lack of a power press was also partially responsible for delaying the project. However, in 1864, the *Deseret News* replaced its small hand press, which printed two papers a minute, with a steam-powered cylinder press, which could turn out three hundred copies in the same length of time. Finally, in 1868, bookbinding equipment was purchased in the East and brought to Utah.¹⁶

The *Deseret First Book*, as its name implied, was a beginning reader, containing thirty-six pages of lessons based on simple pictures; for example, Lesson XXIII pictured a cow and a calf with the following brief reading exercise underneath:

We have a red and white cow. She is a quiet cow and does not kick when you milk her. She has a brown calf with a

white face. My father gave the calf to me. The cow gives us milk. We churn the milk and make butter.¹⁷

The *Deseret Second Book* was similar in format but with twice as many pages. The frontispiece was a chart of the thirty-eight characters with their phonetic sounds. The book contained the "Lord's Prayer," and the "Sermon on the Mount" from the Bible. There were simple science lessons and practical instructions on such subjects as how to dig a well and how to care for fruit trees. Two lessons in the series were devoted to riding horses and owning guns. "A gun is good to keep off dogs and bad men at night," pioneer children were told. The moral virtues were taught in lessons dealing with honesty, obedience to parents, and kindness to animals. "Feed the cow and let the cat lie by the warm fire," read one lesson. Literature was represented by such favorite verses of childhood as "Twinkle, Twinkle, Little Star" and "Little Drops of Water, Little Grains of Sand."

These volumes were printed by the *Deseret News* press (then housed in the Council House at the southwest corner of Main and South Temple Streets) with the type which Orson Pratt had brought back from St. Louis. Ten thousand copies of each book were printed. Eight thousand copies of the Book of Mormon to the end of the Words of Mormon, designed to be used as an advanced reader, were also printed by the same press.¹⁸

In a letter dated December 9, 1868 to Albert Carrington, who had recently gone to England to preside over the European Mission, Brigham Young wrote:

The school trustees throughout the Territory manifest considerable interest in introducing the books printed in the Deseret Alphabet. Elder Orson Pratt is at present engaged in getting out the Book of Mormon in that alphabet; it will be divided into three parts to take the place of the readers generally used in our schools. I expect that Elder Pratt will go east next season to superintend the printing and publishing of this work.¹⁹

Apparently the printing of a complete edition of the Book of Mormon was considered too big a task for the facilities of the *Deseret News*. Hence, Elder Pratt contracted with Russell Brothers of New York to do the job. It seems, however, that only five hundred copies were actually printed.²⁰

The new educational reform did not lack for vigorous championing. Territorial superintendent of schools, Robert L. Campbell, in his annual report for the year 1868 had this to say:

The Superintendent takes great pleasure in seconding the efforts of President Brigham Young and the Board of Regents of the University of Deseret, in the introduction of the Deseret Alphabet. That English orthography needs reform is patent to all who have given the matter the slightest consideration. To follow in the footsteps of our venerated fathers in a system of orthography so inconsistent and ridiculous and which has never helped to make the corners thereunto perfect, is unworthy of a people whose constant and highest aspirations are to be associated with truth and intelligence, and who discard error in whatever form it is presented.²¹

However, it was found in practice that the learning of the new alphabet was not as simple as had been supposed. In addition, the monotony of the lines of type without tops or tails made it more difficult for the eyes to follow than the ordinary printed page.

Had the project been put into operation more promptly after its inception, it might well have succeeded, but the fifteen year delay in getting schoolbooks printed was fatal. By 1868, Utah's isolation was virtually at an end. The following year saw the completion of the transcontinental railway, bringing an influx of outsiders to the territory, and opening the way for a flood of printed matter from the presses of the nation. Two of the original committee members, Parley P. Pratt and Heber C. Kimball, were dead, and Brigham Young, the project's most vigorous champion, passed away in 1877. Thus the attempt to reform the written language of Utah was abandoned.

There has been considerable speculation as to the origin and purposes of the Deseret Alphabet. The historian H. H. Bancroft professed to see a relationship between the alphabet and the ancient characters from which the Book of Mormon was translated.²² Also he and other writers have interpreted the project as an attempt at isolation, to prevent access to Mormon books and writings by the outside world, and in time to develop a separate language and literature. These conjectures are not supported by the facts.

The real origin of the characters

(Continued on page 828)
THE IMPROVEMENT ERA

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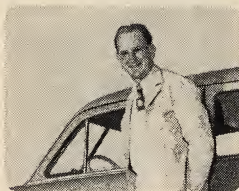
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"Lost-a Boy"

by W. G. Montgomery



LOST—A Boy"—such was the heading of an advertisement I saw some time ago in a newspaper. Under it was given a full description of the boy, his name, age, and when last heard from. A liberal reward was offered to anyone who could notify his parents as to his whereabouts.

Well, it occurred to me that instead of looking for the boy, I would try to find out why he was lost. Others, more alert than I, would be looking for him; and if I could only find out why he had left home, this knowledge might help other parents who had boys. Besides, it would afford me an interesting study in the psychology of boy life, and why thousands of boys drift away from their homes annually.

Upon investigation I found what I had expected, that his home had first of all, lost him. He was lost in the home before being lost from the home.

I found that his mother had been giving more attention to the house than to him. Keeping her house tidy was, apparently, more important to her than knowing where he was. In fact, she was secretly glad when he was not around with his noise and dirty feet.

The house had to be in perfect order when her club arrived, and a boy is always tearing up something. And, so this home had lost the boy. He had quit it for outside companions, for lodging places among lower class families who were not so careful about disorder and dirt.

I found that this immaculately clean house had been no home to him. It had lost its hold upon him, and I feared forever: for at this writing, he has not been heard from.

This lost boy had a sister, and while I found that she had been provided with a nice room where her girl friends could come, no provision had been made for the boy to have a



place of his very own where he could meet with his chums.

So this lost boy had sought and found companions in back alleys, secret trysting places, and in low-grade restaurants where loafing was welcomed. Thus, I discovered that the home had lost the boy long before his parents missed him.

He began looking for something to satisfy his nature which the home had not supplied. There was a vacant place in his life which needed

to be filled. He hardly knew what it was, but it was there: an emptiness, a void, a lack of something to make his life full.

Thus, being disappointed with his home life, he sought sympathy and comradeship away from home. Of course, he failed to find lasting satisfaction in these first adventures, which led to further ones, until at last he had left home for good, and the parents had advertised, "Lost—A Boy."

In my investigation, I further discovered that the school had lost him. Probably the teacher was doing all she could for him, but a teacher can never take the place of parents. And his parents had no contacts with the school. They knew nothing of their boy's progress, of his peculiar likes or dislikes.

True, they purchased what books he called for, and the mother always had his meals ready and his clothes clean; but beyond this she knew nothing of his work. They never talked with him about the subjects he liked best, if any; and since they were not interested in his progress, why should he be? This, I think, is the way he reasoned.

Books were dry, anyway; so he might as well cut loose; and one day he wasn't there. The school had lost him. But I wasn't satisfied yet as to why he had run away. So, I investigated further.

I found that the community had lost him and would likely lose other boys unless conditions were changed. Why? Well, I found no organizations, or places of clean amusement for boys. The community had made no provision for the social life of their boys. I did find poolrooms and dance halls and low-grade dives where questionable games were constantly being played; but I never found a single reading room or library or anything socially that would appeal to the best in a boy.

(Concluded on page 816)
THE IMPROVEMENT ERA



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A LIFE LESSON

by Helen Hinckley Jones

I'M GOING to give a two and a half minute talk two weeks from today," Jacqueline announced with eight-year-old self-importance one Sunday morning as we returned from Sunday School. She carefully unfolded the paper which her teacher had given her. It bore just one word: self-reliance.

"You already know a great deal about self-reliance," I said.

Her brow puckered. "I know about self, but I don't know about reliance."

"It's something you have yourself and so does little Samellyn."

Then we talked about the things the girls had learned to do for themselves: bathe and dress themselves, keep their bedroom and toy room clean and tidy, prepare simple lunches for themselves when necessary; run errands to the neighborhood shopping center; practise a piano lesson without supervision.

"Oh, that!" Jacqueline shrugged her shoulders and I could see that the subject was so commonplace she was losing interest in it.

"Then there are harder things, too," I said, thinking fast. "Remember the time you prepared dessert for dinner without my even asking you?" She had prepared gelatin and a package cake, both according to the directions on the box.

Together we decided that self-reliance includes not only doing things for yourself—things you have been taught to do—but using initiative and courage, too.

"But this talk is for Sunday School. Where do Heavenly Father and Jesus come in?" Jacqueline insisted.

Because I wanted the girls to discover the inter-action between faith and work, I didn't answer at once. Instead we decided on a family project that would make prayer more meaningful, not only to the girls but to Mother and Father as well.

When we arrived home, an oven dinner was all ready to put on the

table that Jacqueline had set before we left. In ten minutes we were sitting at the table, heads bowed, waiting for Samellyn to ask the blessing. The blessing with Samellyn is a simple prayer. First there is thanks for the food, then a prayer that it be blessed to make us grow "big and strong."

Jacqueline was the one who gave me an opening for the introduction of the project. "Don't serve me any beans, Daddy. I don't like green limas."

Quite naturally we began to talk about the source of our food. God gave us all of our food. If we ask him to, he will bless it to our use, but he has to depend on us to choose wisely from the wide variety he has given us. If we make a good choice, then our prayer that it will make us "big and strong" can be answered.



The girls were both interested. God gives us a choice in many things and relies on us to choose wisely. We must rely on ourselves to do that, too.

We began to look for opportunities to implement our other prayers with wise self choice. There were morning prayers: "Keep me safe through the day." It is necessary to know that Heavenly Father is near to take care of the big things, but we can rely on ourselves for many things. Sammie suggested, "We can look both ways when we cross the street." It was she who would have been run over one morning if the driver of a southbound car had not seen her, if he had not been slowing for a boulevard stop, if he had not been able to swerve to the curb, if the road had not been clear of northbound cars—in short, if she had not been protected by divine power.

Jacqueline thought of the rail on

top of the picket fence, of the garage roof which is dropping distance from a limb of the apple tree, of the skate that is treacherous if it isn't fastened very securely to the sole of the shoe, of the danger of riding double on a bike. These were risks she could avoid. These were things that Heavenly Father could rely on her to take care of, herself.

Then there was the evening prayer. In our family, part of the evening prayer is the Lord's Prayer. It was Mother and Father who thought of our individual responsibility in connection with "Thy kingdom come. Thy will be done in earth, as it is in heaven." But the girls could understand how wasteful habits can lead to want, how they can help Heavenly Father to "give us this day our daily bread." They gained an added appreciation of their father who helped God answer this prayer by teaching every day at the college so there would be grocery money. They took an added interest in the family garden which didn't raise bread, to be sure, but food which we mean when we say "bread" in the prayer.

It was necessary to help the girls to understand that the choices we make for ourselves, the things we do, can't take the place of prayer; that our best efforts would be unavailing without God's help.

To find illustrative material for Jacqueline's talk we began to make a scrapbook. A magazine in our home carried a picture of the B Y U basketball team who, before their game in Madison Square Garden, prayed, not that they would win the game but that they might play a clean game and that each might do his best. I found tears in my eyes while the girls busily snipped out the picture.

In my research for a book I was doing, I came upon a story of frontier days in Idaho. Three little girls were riding in the back of a wagon. Their mother, baby sister, and big brother were riding on the front seat. Big brother accidentally dropped one of the lines and in reaching for it cramped the wheel so much that the wagon tilted and threw the seat to the side of the road. The three on the seat were unhurt, but the three left in the wagon were nearly frightened to death. Martha, who was eleven, asked the younger girls to join with her in prayer. As soon as

(Continued on page 818)
THE IMPROVEMENT ERA

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AMERICA—A Place Prepared!

by Chaplain Richard H. Henstrom

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... it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.¹

America was preserved until the Lord desired to prepare her for the

restoration of the gospel of Jesus Christ. This is why the history of this country is so closely linked to the spiritual—the Lord had a hand in its destiny. Nephi of old prophesied concerning the process that would be taken in establishing this great country as a place for the honest in heart. To Nephi, it was the “land of promise” where he saw the downfall of his posterity as they dwindled in unbelief; the great apostasy from truth; the coming of Columbus and the Gentiles; the American revolution; the Bible of the Jews, and the confusion

and stumbling in darkness of the Gentiles; and finally, when a place was prepared, the restoration of the gospel and the coming forth of the Book of Mormon.²

Knowledge of the Western Hemisphere was kept from the inhabitants of the rest of the world for hundreds of years until the Spirit of the Lord rested upon a man named Columbus. He was a righteous man and acknowledged the hand of the Lord. He writes of a dream in which he heard these words: “From thy birth he has ever held thee in special charge.”³ No member of this Church need ever doubt that the Lord was the light that guided Columbus to this promised land.

After Columbus opened the way, many of the Gentiles fled to these shores because of religious persecution. To help establish a nation where freedom in all things prevailed, the Lord inspired men. President Wilford Woodruff is quoted as saying, “. . . that those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, . . .”⁴

George Washington was one of these favored spirits, and he acknowledged the Lord when he wrote—

I attribute all the glory to that Supreme Being who hath caused the several parts, which have been employed in the production of the wonderful events we now contemplate, to harmonize in the most perfect manner, and who was able by the humblest instruments as well as by the most powerful means to establish and secure the liberty and happiness of these United States.⁵

When the government of this land was being formulated, the question of religion was debated and discussed. Some desired the establishment of a state religion. Jefferson, Franklin, Madison, and others recognized the dangers of combining the state with religion. Franklin especially objected to preaching for “salaries” guaranteed

¹1 Nephi 13.

²Cyril Drew Pearson, “Columbus,” *THE IMPROVEMENT ERA*, 32:674.

³Conference Report, April 1896, p. 89.

⁴*The Writings of George Washington, 1745-1799*, G. W. Bicentennial Commission, U. S. Government Printing Office, Washington, April 1932. Vol. 27, p. 116.

⁵D. & C. 101:79-80.

by the state, and, in this connection, he wrote in 1780—

When a religion is good, I conceive that it will support itself; and when it cannot support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the Civil power, it is a sign, I apprehend, of its being a bad one.⁹

According to one of our modern biographers, Madison relied upon history to prove that the mixture of religion and civil powers was not conducive to a healthy society—

Experience conclusively proved that during the almost fifteen centuries of the legal establishment of Christianity, there had developed "more or less, in all places, pride, indolence in the clergy, ignorance and servility in the laity; in both, superstition, bigotry, and persecution." Conversely, the time of Christianity's "greatest lustre" was prior to its incorporation with civil policy.¹

However, it was Thomas Jefferson who really worked to keep religious freedom a part of the new government. He firmly believed that "Almighty God hath created the mind free." Maybe Jefferson was looking forward to establishing a place where the teachings of Christ could be lived. He recognized an apostasy from these teachings, and about four years after the birth of Joseph Smith, he wrote—

... that but a short time elapsed after the death of the great reformer of the Jewish religion, before his principles were departed from by those who professed to be his special servants, and perverted into an engine for enslaving mankind, and aggrandizing their oppressors in Church and State; that the purest system of morals ever before preached to man has been adulterated and sophisticated by artificial constructions, into a mere contrivance to filch wealth and power to themselves.²

Step by step, the Lord prepared this land for the restoration of the gospel, and he did it by inspiring righteous spirits, and by protecting the free agency of mankind. The gospel had to be returned to the earth, and these men were instruments in the hands of the Lord, and a place was prepared. No longer would men have to grope in darkness and wait for truth to be restored as did Roger Williams. After seeking the truth for many years, this early American religious leader "repudiated all visible" (Concluded on page 847)

⁹The Works of Benjamin Franklin in Twelve Volumes, compiled by John Bigelow (federal ed.; New York: G. P. Putnam's Sons, 1934.)

¹Madison, *Jefferson and Madison*, (New York: Alfred A. Knopf, 1930), p. 28.

²Jefferson's Letters. Arr. William Whitman. (Eau Claire, Wis.: E. M. Hale & Co.), p. 239.



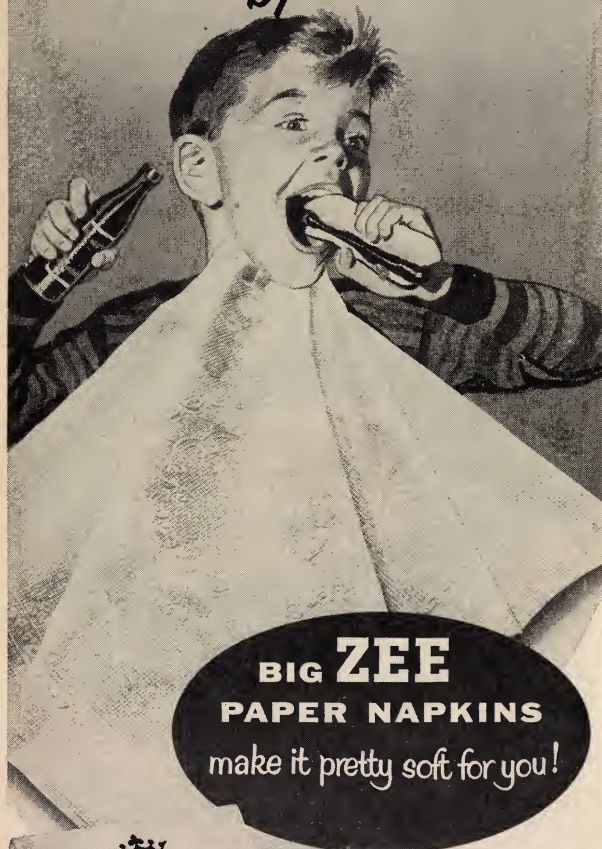
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How the Saints Fed the Indians

(Concluded from page 801)

The accounts show that some Indians made an annual pilgrimage to Cache Valley, presumably for the express purpose of obtaining food from the tithing office. As regular as the spring, for example, were "Weber Jack's" visits to Cache Valley. The accounts also reveal the Church's faith in Indian friendliness with such items as "Fixin' gun for Indian George" and "Bullets for Indian Alma." In at least one instance, a branch of the Cache Valley Tithing Office at Franklin, Idaho, erected and maintained a wheat bin for the specific use of Indian visitors. The services of the tithing office explain why so few Latter-day Saints in Cache Valley were killed by Indians.

One reason for the success of the many small Church settlements in the West was the implementation of the "feed rather than fight" policy through such organizational facilities as the local tithing offices. This convenient institution gave to the Saints an advantage in dealing with the Indians that most western communities did not possess. Settlement in groups, well-organized congregations, and the establishment of such institutions as the tithing office thus prevented many unfortunate "Indian incidents" and brought the Latter-day Saints and the Lamanites closer together. There were, of course, some cases of misunderstanding and occasional outbreaks of lawlessness, but as the Saints in northern Utah and southern Idaho remembered the fate of emigrant groups at Almo, City of the Rocks, and at other points in southern Idaho, they undoubtedly agreed that it was indeed cheaper to feed their Red Brothers than to fight them.



THE IMPROVEMENT ERA

Are We "Carried in the Wagons"?

(Concluded from page 795)

to keep them away from the wagons, by showing them that there is honor attached to pulling handcarts into the valley . . . far more than in having to be carried in a wagon." Again: "The brethren and sisters felt wonderfully tender of the children, on the commencement of the journey, saying, 'What shall we do with them?' and saying that they must get into the wagons. I said, 'Let them stick by the handcarts, and pull off their heavy shoes . . . their feet will become tough . . . ; but some were so tender of their children that they nearly killed them by keeping on their heavy stockings and shoes.'" This same man walked 1300 miles "old and decrepit as I am," he says, "with these crooked legs of mine."

Such robust, oaken character is an ideal for the present generation to strive for. The human weaknesses which these pioneers possessed only make their accomplishments the more remarkable. It is not suggested here that operating power machines, or canning, or perhaps picking cotton in the Arizona sunshine are alone saving of our hardihood. But they point in the right direction.

It is good to recall the reply of a professional pianist who, when asked if her hands would not suffer from the heavy-duty shears in use at that time, when we were hand-cutting corduroy, replied: "Won't hurt them! A little welfare work won't hurt anyone!"

And it will not. Be glad that you are asked to sacrifice a few hours or days to welfare work. Be proud to be an heir to a pattern of conduct which does not sanction softness and which foregoes personal convenience and whim in order to carry on a work that will bless others.

But there are blessings promised us as well. Brigham Young once said of temple building: "If the brethren undertake to do this work with one heart and mind, we shall be blessed exceedingly, and prospered of the Lord in our earthly substance." Similar promises are given for participation in welfare work, and our lives will be enriched and our integrity increased by it. Welfare plants are a fine place for any of us to be seen in.

When Winter Winds Blow...



When old-timers squint at the sky, when cattle start milling and bawling it means one thing . . . the first "norther" of the year is blowin' in. It's the beginning of winter . . . a critical time for the brood cows. For they are building next spring's calf crop and maintaining their own bodies, too!

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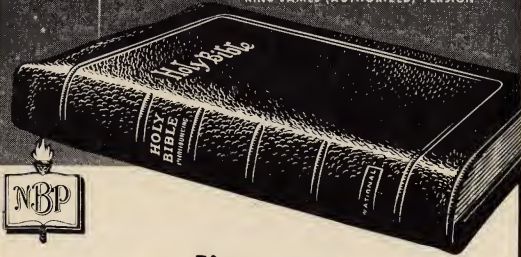
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"Lost—A Boy"

(Concluded from page 808)

Here was a community which had not properly valued its boys. Its most sacred wealth was going to waste. Only one father and mother there were deeply concerned about their boy, apparently, and too late for them, I fear. But I saw other boys lost, as much so as the one being advertised for, only they were still around.

When a boy begins to enter the teen age, he needs more than any other one thing, a real, sympathetic, understanding and wise father or adult friend; and I found the very opposite in the case of this lost boy.

This father is beginning to see, after it is too late, that a boy is worth more than business. He is now spending his money to find his boy and would gladly give all he has to have that boy back with him as he was a few years ago. He confessed to me the folly of putting his business first and his boy second. He now sees that if he had given more time to his boy and less to his business, he might have saved both. But now with his boy gone, his business gives him no pleasure.

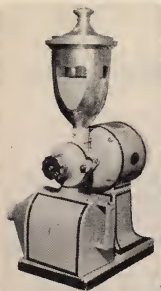
As I took leave of the gray-haired father, his eyes were wet and his hands trembled. It was a new, terrible experience for him. And the community, too, was stirred over the loss of this boy whose father was a prominent citizen. But nobody seemed concerned about the boys still there and lost to the better things of life.

This is not an isolated case. The same thing is happening in many homes today. Over this country today are close to fifty thousand boys between the ages of sixteen and twenty, who are drifting about, lost to all intent, in that their parents know nothing of their whereabouts. And I am sure that many, if not most of these drifters, have left homes much like the one I visited.

A boy is sensitive; his feelings are easily hurt. He is also independent, proud in spirit. Give your best to him, and he will respond with devotion; but neglect him, make him second and of small importance, and you may lose him. And advertising for him after he is gone may do but little good.

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A LIFE LESSON

(Continued from page 810)

they had prayed, the feeling of panic left them and a plan for getting out of the wagon came to them. Martha dropped from the back of the wagon. Something told her to hang on and keep on running. As soon as she could keep her feet, she coaxed her three-year-old sister to drop into her

arms and encouraged the eight-year-old to drop from the wagon as she had done. Not more than thirty yards farther down the road the team crossed a pole bridge, and the rattling frightened the team so much that they really ran away! The next day the wagon was found wedged between two trees on the side of a hill. There

There Is No Freedom From Consequences

Richard L. Evans

PERHAPS all of us at times have questions concerning freedom—especially young people who feel too closely tied, too closely tethered, and who sometimes seem to feel that freedom should mean the right to do absolutely anything they choose to do. Perhaps we have all heard youngsters say in substance: If it's a free country, why do I have to do anything I don't want to do? Why do I have to practice? Why do I have to go to school? Why do I have to come in early—or account to anyone at all? If it's a free country, why can't I go where I want and do what I want and take what I want? Sooner or later, such misconceptions concerning freedom, would, if persistently pursued, lead to loss of freedom. Absolute and unrestrained freedom is, of course, anarchy. And anarchy is not freedom—but complete chaos. We cannot have freedom without responsibility. We cannot have freedom without respecting the rights of others. We cannot have freedom without living within the law. And as to young people who earnestly ask such searching questions concerning freedom, it may be helpful to remember these few simple essentials: Yes, we have our freedom—freedom to refuse to take advantage of our opportunities, freedom to be lazy, freedom to refuse to work, (even freedom to starve if we want to); freedom to be dishonest, freedom to be unpleasant, unkind, unco-operative; freedom to choose right or wrong, honesty or dishonesty, chastity or unchastity, industry or indolence, honor or dishonor, truth or falsehood, good or evil, light or darkness, the wrong road or the right one. In all this we may have our choice, but in all of this also there is one thing we must remember: there is no such thing as freedom from consequences. Freedom is a God-given inalienable right and is essential to the soul's salvation in the highest sense. And every man must be protected in his right to choose as to certain essentials. But, when we flaunt any law—of society, of the land, of nature, or of God—we pay a price. We reap the results of the seeds we sow. Freedom can be used or abused—but there is this certainty concerning it: it cannot keep us from consequences.

"The Spoken Word"

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had been a month's supply of groceries in the wagon box but only one can of baking powder remained.

Heavenly Father had helped the little girls to help themselves. The story was particularly interesting to Jacqueline because she had known and loved Patriarch Hanks, the father of these little girls. She decided to use it as the illustration in her talk.

It was amazing how much that one assignment did for the four of us. Our decision to ask Heavenly Father to help us to be more self-reliant in reaching our worthy goals rather than asking him to "give," has helped us all to gain a new understanding of thoughtful daily prayer.

Jacqueline's talk was successful because she knew what she was talking about. Her words had grown out of experience, reflection, and prayer.

Company in the Kitchen

(Continued from page 797)

took the recorder back to the dining room, plugged it in, and started it.

Sue, it was ghastly! You wouldn't think anyone would have stage fright, talking into a tape recorder in her own dining room, but you should have heard me! My voice was high and sort of thin—and quavery! At first, I mean. I sort of steadied down after a little, and "The Highwayman" was better toward the end. I thought I sounded pretty good in "Evangeline," and when I started as Portia, my voice wasn't too bad. I was just thinking that, when Barbie spoke.

I jumped, and looked around. Then, I realized it was the tape recording!

"I've a production here, that I'd like to star you in—"

I laughed to myself, and was about to turn the recorder off when I heard sounds like the clatter of dishes. I sat back and listened.

Suddenly, my own voice, kind of far away, said, "Margie has a new coat—fire-engine red."

And Barbie said, "Certainly appropriate. She's as big as a truck."

Then, for a time there was only a subdued clatter.

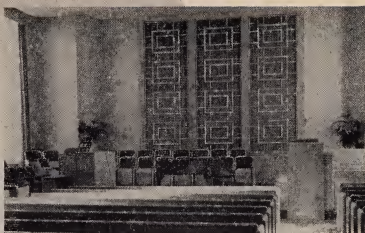
Barbie's voice again, "Johnny Beyers said—"

And mine saying, "That drip! Don't bother to tell me anything that he said."

We were bickering! Sue, it

(Continued on following page)

NOVEMBER 1954



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Company in the Kitchen

(Continued from preceding page)

sounded perfectly awful! I never dreamed—I know, sometimes Mother says, “Girls, please!”—but—that we —(I mean, I)—sounded like that—Oh, Sue!

I re-wound the tape, and started in with my dishwashing. And I thought hard. When Barbie came in, I was ready for her. “Barbie,” I said, “What’s the matter with us? Why do we fuss at each other so much?” “I don’t fuss,” she said firmly, “but you—”

I let that pass. When the dishes were finished, I took her into the dining room and invited her to have a chair.

While my recorded literary gems were being played, she remained unimpressed. When she heard her own voice, she straightened suddenly in her chair.

I had heard it before, and the shock had worn off. But as I watched Barbie get red in the face, and saw that stricken look come into her eyes, I felt—cruel—

I started to turn it off.

“Don’t,” said Barbie quickly, “I want to hear every awful word!” So, I sat back and we both listened.

And after the recording was played out, Barbie and I made a solemn pact. Henceforth, we will *invite a guest* to dinner each evening. Whoever is dishwasher is hostess. The guest offers to help with the dishes and falls cheerfully in with the plans of her hostess. The hostess has the responsibility for trying to keep things pleasant—to keep the conversation uncritical.

In other words, Sue, we agreed to treat each other with the common courtesy that we would show to any casual guest.

The idea is as simple as that. And, Sue, it works!

Once, only, have I feared the plan would fail! That evening, I was hostess. For some reason, Barbie kept getting the conversation out of pleasant channels. No matter what I said—

Mother was mending. I went to her.

“What,” I asked, “can the hostess do about a guest who **WANTS TO START SOMETHING?**”

A deathlike silence in the kitchen indicated that the guest was listening.

Mother knew, of course, what the plan is. She spoke, slowly and distinctly, "I think that the hostess, when next invited to be a guest, might quite reasonably decline the invitation with cause."

For a minute, Sue, I couldn't get my mouth closed. I hadn't thought of that!

For that same minute, there wasn't a rattle in the kitchen. Then Barbie called, "Yoo hoo, Mrs. Blum—" just like Molly Goldberg. "Let's get together, sometime!" And I hurried back to the kitchen.

That was the first and last awkward moment. And now that we know the plan is satisfactory, Barbie and I are planning to widen its scope. We're going to ask Mother to give the hostess an opportunity to plan, prepare, and serve dinner once in a while. We are certain that we can handle everything. And just look at the experience we will be getting!

And that goes to explain why you haven't heard in such a long time, from—

Your chastened friend,
Peggy

Love is Not Measured

(Continued from page 793)

should be honest with your husband—you should be honest."

The pain was behind her eyes now. Heavy. Persistent.

She looked at Brad again. His milk was untouched on the table beside him. His eyes were still dreamy as though he was planning Pam's future.

How can I tell him—she thought. How can I watch anxiety come into his eyes instead of contentment? If he knew, he would dread every day that passes; every hour would be haunted. He would never know contentment again.

Harriet turned her eyes away, and drank the milk quickly. She couldn't tell him now, she couldn't—she must go through this alone. She straightened her shoulders and steadied her hands resolutely. But she must find some way to keep Pam from getting married. She would ask her to go on a trip with her—New York, maybe, or to Florida—anywhere, away from Gil.

"Brad—"

"Yes, dear?"

"I've been wanting a vacation.

(Continued on following page)

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LOVE IS NOT MEASURED

(Continued from preceding page)

You promised Pam and me—that someday we could take a trip—”

Brad chuckled. “You mothers! Why don’t you give up, Hattie? You can’t make Pam forget Gil by taking her away. Why don’t you face it?”

Harriet bent her head. Brad couldn’t know how his words hurt her. He thought she was selfish, possessive, trying to keep Pam from Gil’s love. Her hand went out to him, touched his knee, imploring him to understand.

“Brad—don’t say that!”

Then she heard the front door open, and Pam’s laugh caroled through the hallway; the next second she was standing before Harriet and Brad, her cheeks glowing pink and her eyes like brown lights. She was holding to Gil’s arm with both hands as though she would never let go of him.

“Mother—Dad—” Her voice broke on a glad high note. “We came straight home to tell you—to ask you,

oh, please understand how we feel. We want to get married—as soon as possible—we have planned a temple marriage.”

Brad stood up, smiling, genial, his eyes telling them that of course he understood. Harriet felt her throat thicken and the pain in her head moved across her eyes. But somehow she got to her feet. She heard herself saying, idiotically,

“How nice, Pam darling. How wonderful. But of course, you must wait until next year. Promise you will wait.”

Brad put his arm around her and gave her a hard squeeze—almost shaking her. “Nonsense!” he protested. “Let the kids have their happiness, Hattie. I’m for it. And so is your mother, Pam. She’s just surprised, that’s all.”

Harriet thought, if Pam would only look at me she could see how I feel. But Pam’s eyes are star-filled and glistening.

“We thought we’d make it very soon,” Gil was saying. Harriet saw his eyes turn toward her, and they were honest and convincing and almost as if he were presenting his first big case. “I’m going on a trip for the firm next week. We could make it our honeymoon.”

Harriet couldn’t take her eyes from his; honor student, she thought, returned missionary, successful young attorney, a man with wings. And as she looked back into his clear steady eyes, she knew what she had to do. She must tell him the truth about Pam. Yes—she would go to his office early in the morning and tell him everything Dr. Granger had said.

She smiled. She felt calmer than she had for weeks. Even her headache subsided as she said cheerfully:

“How about something to eat? We can read the icebox—that’s always fun—”

“Why, sure!” Brad agreed. “This calls for a celebration!”

AT TEN O’CLOCK the next morning Harriet stepped into the crowded elevator in the Harper Building. Gil’s office was on the tenth floor, she had read on the register, and as the elevator sped upward her heart seemed to drop lower until she felt weighted to the floor. But she must go through with it. There was no other way.

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Several people got off at the tenth floor and Harriet let them pass by her. She listened to their hurried, purposeful footsteps; they were on their way to work, to a happy ordinary useful day. What would it be like, she wondered, to have a day again without this awful uncertainty, this awful dread? How lucky most people were, not to know what the future holds, to just live on blindly, joyously.

She stopped and leaned against the wall. She was planning to take this joy from Gil. But she was doing it because she wanted to be fair. What mother could stand by and let a boy like Gil sacrifice himself without knowing it?

She walked resolutely along the corridor, her eyes scanning the lettering on each door. Ten-fourteen, ten-fifteen, ten-sixteen. Connor, Burk, and Connor. She stopped and drew in her breath for courage. Then she opened the door and stepped inside.

The outer office was spacious, well furnished with deep rich carpet, settees, and chairs. A pretty red-haired girl looked up from her typewriter and smiled at her. She's so healthy, Harriet thought, noting the sun tan on the girl's cheeks, the perky tilt of her head, the bubble of mischief in her blue eyes. She has years and years ahead of her. Why didn't Gil fall in love with her? Oh, why—?

"Good morning," the girl said in a voice that matched her eyes. "May I help you?"

"Yes—I—" Harriet hated the sound of her own voice, the ache in it, the frustration. "Yes," she repeated, "I'd like to see Mr. Gil Connor, please."

The girl pressed a buzzer on her desk. There was an answering buzz and then she said, "Mr. Connor will see you."

She stood up, motioning Harriet to follow her. She opened a door and a second later Harriet heard it close behind her. She was facing Gil, who was standing beside his desk.

He is smiling, she thought, and his gray eyes are kind.

"Mrs. Evans! This is a nice surprise!" He came toward her, took her coat from her arm, and her handbag, and laid them on a chair. Then he sat down at his desk. His eyes, she noticed, had deepened and his chin had squared off.

Harriet swallowed hard. "I know this is presumptuous," she said. "But
NOVEMBER 1954

I must talk to you. It's about Pam."

His smile came again, reassuring her, and Harriet wondered if he would hate her for doing this. Maybe she should let him marry Pam without knowing.

"I could talk all day about Pam," he said and Harriet noticed the bright joy in his eyes and the wonderful tone in his voice when he said her name. "Mrs. Evans, I wish I knew some way to tell you what Pam means to me!"

"I know," Harriet murmured. "I can see—"

He grinned. "I guess it is written all over me."

"That's why—" Harriet's voice stumbled but she went on, choosing her words carefully. "That's why you should know—Pam is ill, very ill—" She looked at him and met his eyes, bravely.

He was still smiling; a smile of tenderness and understanding and infinite awareness.

"I know," he said.

"You—know?" she repeated, not sure she had heard him correctly. "But how—how could you?"

(Continued on following page)



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LOVE IS NOT MEASURED

(Continued from preceding page)

"Pam told me," he answered. "She has known about her condition since last winter when Ella Grant was hurt in that ski accident. She went down to the blood bank to donate blood for Ella. They discovered it. She realized then that Dr. Granger must know and had told you. But she respected your silence."

Harriet sat frozen. Pam knew. A dozen scenes came back, vividly. The way Pam tried to catch all of life at once; how gay her laugh, how bright her eyes, how eager she was for life! The way she had lingered when she came to their room to say goodnight. Poor, lonely little girl.

Harriet covered her eyes with her hands.

Parents Must Be Parents

Richard L. Evans

ON THIS question again of freedom to do what we want to do: Young people sometimes ask, "Why do parents worry so much, and watch us so closely, and repeat so often the same precautions? We are able to take care of ourselves. Why don't they leave us alone and let us learn in our own way?" In short, it seems that young people want to know why parents must act like parents! (Perhaps we shouldn't pass this without saying, parenthetically, that society is safer, and so are youth, and happier also, when parents more conscientiously play the part of parents—and look upon parenthood as the most important obligation in life.) The fact is, that there is no acceptable way for parents to free themselves from parental responsibility. They have no choice if they do their duty before the law, before society, and before God. They must be concerned; they must counsel; they must caution; they must pass on to their children the benefit of their own experience and of others. In other words, they must act like parents—or be derelict in their duty. This brings to mind the poignant comment of a girl who heard her companions complaining of their parents—complaining of being counseled and cautioned, of being asked where they were going, who they were going with, and of being told at what hour they should be in—to all of which she said: "You should be grateful to have someone think enough of you to care where you're going and when you will be back. My parents don't seem to care." This sobered those who had joined in the general complaining—as it should. We may send the children to school or into other supervised activities, and be physically free of them for a few hours, or even for many months—but still the primary responsibility for children must rest upon parents. Some parents will do their work better than others—some with more understanding, some with less irritation, some seemingly with less obvious intrusion; some teachings may seem tiresome; some at times may even seem unessential—but parents must play the part of parents, and children must recognize the part that parents must play, and be willing to listen and learn. So far as parents and children are concerned, there is no honorable way by which they can free themselves from their continuing obligations to one another.

"The Spoken Word"

FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 12, 1954

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Gil came over to her. He put his hand on her shoulder, and she felt the strength and warmth of his fingers.

"Pam will be glad we had this talk," he said. "It's a great comfort to be able to share your trouble. My dad taught me that, a long time ago. When my mother was ill and the doctors had told Dad it was just a matter of how long her heart could hold out, he called my sister and me into her bedroom and told us what they said. 'We'll share her trouble,' he explained. 'And when we divide it up among us all she has only one-fourth as much to bear. And she has four times as many prayers to help her.' I've always been grateful he was honest with us. And mother appreciated it, too. There was nothing for us to conceal from each other. We kept her with us for a long time—years longer than the doctors thought we could. She was happy because we were easy and natural about everything. We can be that way with Pam, too. We can make the days bright for her."

Harriet took her hands from her eyes and looked at Gil. He didn't know that she had not told Brad. They all knew but Brad, she thought with a heavy sick feeling. Now she must tell him.

"Pam and I have faced this squarely," Gil was saying in that confident way of his. "But we have faith, too."

"But—marriage!" Harriet protested. "It's not fair to—you."

She saw his eyes deepen again.

"You're wrong there, Mrs. Evans. I don't think of it that way at all. I want to marry Pam because I love her. Someone has said, 'Love is not measured in length of time.' I believe that is true. Our marriage will give her happiness, and maybe—who knows—maybe that happiness will prolong her life. Pam was honest with me. She told me about herself when we knew how we felt about each other."

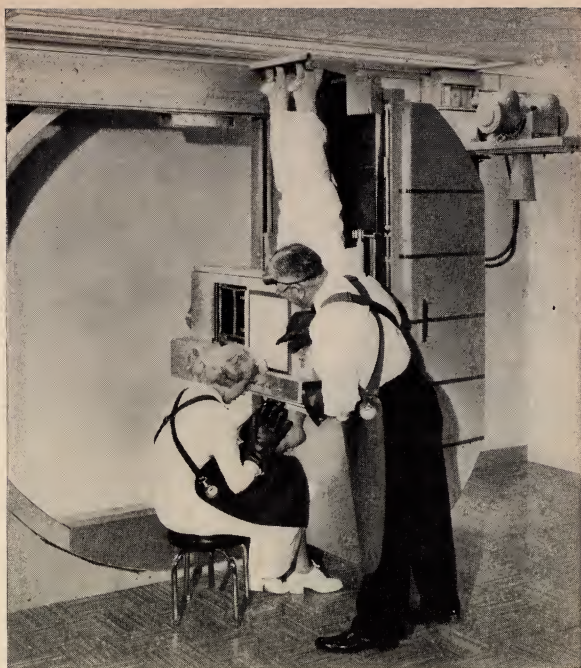
His smile was boyish, tipping his mouth at the corners; but his eyes remained serious. "Thank you for coming here to tell me," he said. "I will always remember it."

Harriet stood up and walked blindly toward the door. Some day she would tell this boy how wonderful he was. But she could not talk about it now.

"Let me drive you home," he said, gently.

(Concluded on following page)

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Love is Not Measured.

(Concluded from preceding page)

She lifted her head, squaring her shoulders. A bright new courage went through her.

"No, thank you, Gil," she said. "I'm not going straight home. I must go to my husband's office first."

He touched her cheek with his fingers. "We'll work this out together," he said. "The four of us."

"Yes," Harriet answered, steadily. "The four of us."

Church and Mental Health

(Continued from page 791)

of the strivings of the adolescent. Through Church programs, the adolescent has ample opportunity for healthy association with members of the opposite sex that can lay the groundwork for sound courtship and eventual marriage.

The Church's philosophy of the marriage relationship is sound for the furtherance of good mental health. The concept that marriage is a contract that should survive through the eternities is conducive to stability in the relationship. Petty differences indeed seem insignificant when one views his marriage as an eternal relationship which is advocated and condoned as a means of gaining salvation. An understanding of the Mormon concept of marriage can be conducive to making the marriage a healthy relationship.

The process of maturing into middle age brings with it changes in interest, in abilities, and in attitudes. The Church program allows for activities in keeping with these changes in interest and abilities, where mature judgment and experience can now take the place of physical vigor or youthful appearance. Good mental health is the natural result of a home life which conforms to the Church ideals of family living.

It is doubtful that any group of people in America has a program which can be so helpful in maintaining the mental health of the aged as can the program of the Church. The basic philosophy of the Church is such that one sees the declining years of life still as potentially useful years. The aged of the Church should still be busy "working out their salvation," and thus have little time for bemoaning the infirmities of age and rehabilitating the experiences

THE IMPROVEMENT ERA

of youth. With this healthy attitude toward life and, in particular, toward old age, there is activity which is really the essence of good mental health at any age level.

The continued enthusiasm for life is readily seen in the facial expression of the older person who has attended the temple, where he has done the ordinance work for some ancestor who was not privileged to know of the Lord's plan of salvation in its fulness. Ward activities also call for the participation of the old as well as the young, and these activities help continue the sound mental health of the participants. The priesthood quorums arrange social activities and constructive enterprises where older people can meet and enjoy doing many things commensurate with the age and inclinations of the older groups. Old, as well as young, can find useful activity in the Relief Society organization. All of these things add up to a feeling of being useful and of being needed on the part of the older people. It is this feeling which accounts for the sparkle in the eye and the enthusiasm of the older person who has found an activity in the Church program. Thus, old age does not become a time of uselessness, of being unwanted, of being a social burden.

Good mental health is an attribute and an achievement which begins early in life and continues until we die. The gospel of Jesus Christ provides the means whereby the route along life can be made pleasant, useful, productive, and thus free from the signs and symptoms of poor mental health.

UNSPOKEN

By Nina Willis Walter

SHE said so little—yet he understood.
He knew how a swift wind could flush her cheek
And set her heart to beating, how a sleek
Tall lily, or a bit of polished wood,
Or flaming sunset pleased her. When she stood
Upon the hilltop, thrilling to the streak
Of brilliance that was dawn, when by the creek
She watched the fish, he knew her life was good.

And yet he longed to hear unspoken words,
Wished to be told that he had given enough,
That other joys were sweet love's supplement.
He yearned to hear that, when she watched the birds
Or brightened at the whirlwind's sudden puff,
They were the symbols of her love's content.
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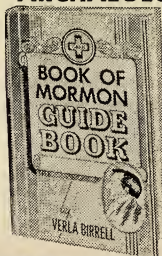
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THE DESERET ALPHABET

(Continued from page 806)

has already been described. The world-wide proselyting activities of the Church from the very date of its founding, together with the zeal with which its sacred books and literature have been translated into all the

major languages of the world, amply proves that there was no desire for exclusiveness. There was certainly no other purpose in the adoption of the Deseret Alphabet than a laudable desire to simplify the spelling of the English language by the substitution

Suddenly It's Autumn

Richard L. Evans

I DON'T know how it is where you live, but where we live there has been a different feel in the air these past few days. By sure and certain signs we are well aware that suddenly it's autumn—as trees begin to shed their summer dresses, leaf by leaf, first having costumed themselves in high color to celebrate the autumn evening. And one of these mornings the moisture on the grass will be white and crisp. Then the fields will take on quieter color, before winter steps in and covers the sleeping silence with white sheets. Aside from the beauty, the naturalness, the wonder of this annual occurrence, what always strikes us is that it comes so suddenly. We remember only yesterday hearing the children talk of being soon out of school—but the summer has suddenly slipped by, and now they are back again at their books. We remember only yesterday watching the last snow melting, and farmers plowing spring fields. Only yesterday, we remember looking anxiously for the first sign of leaves to show, and for the beauty of the spring blossoms. Only yesterday (or so it seems) we remember the rush of Christmas shopping, and the ever-fresh wonder of the Christmas morning; the New Year; February and valentines; April and Easter; May and Memorial Day; June and commencement; and July and August; then summer is gone—and suddenly it's autumn. Wonderful as it all is, yet too many summers have slipped suddenly from us without our having done a thousand things we had intended to do—things we had solemnly said “this year” we would do, with family and friends—when school was out, when summer came. But summer came and slipped away—and suddenly it's autumn. And too much of life itself has slipped away, as spring has successively succumbed to summer, and as successive summers suddenly passed. And when it is autumn, it is almost winter; and when it is winter we had better have the harvest behind us. Scrambling for lost time is an unhappy occupation. We can buy the harvest of the farmer's field. We can buy apples by the bushel. We can buy all the material things that another man has made. But in life we cannot buy a year or a month or a minute. And with the seasons and the years slipping from us so suddenly, surely we should sharpen our sense of values; surely we should look at everyone and everything around us and ask ourselves what really matters most.

“The Spoken Word”

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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of a simple phonetic system. It was thought that such a system would also make it easier to teach the gospel to the Indians, in whom as a remnant of the House of Israel the Church has always been deeply interested,²³ as well as to the foreigners who immigrated to Utah. T. E. Ellerbeck, secretary to Brigham Young during this period, also writes: "It was started . . . with a view of enabling our youth to more easily learn to read and spell and to hinder or prevent their access to the yellow covered literature of the age or any unwholesome reading."²⁴

To use the words of the late Dr. John A. Widtsoe, "The Deseret Alphabet represents a noble experiment with a thoroughly worth-while objective."²⁵

Today, this ingenious project has largely passed into oblivion and the few copies still extant of the *Deseret First and Second Books*, the first part of the Book of Mormon and the complete Book of Mormon published in the Deseret Alphabet have become rare collectors' items.

NOTES

¹B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 1930, V:79.

²Andrew Jenson, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, 1941, p. 184.

³Kate B. Carter, *Heart Throbs of the West*, 1940, Vol. II, Chapter 11, p. 2.

⁴Carter, *op. cit.*, p. 5.

⁵T. W. Ellerbeck, letter of February 24, 1885 to Franklin D. Richards, quoted by Carter, *op. cit.*, p. 3.

⁶Carter, *op. cit.*, p. 2; Andrew L. Neff, *History of Utah, 1847-1869*, p. 851.

⁷Carter, *op. cit.*, p. 2; Neff, *op. cit.*, p. 852.

⁸Neff, *op. cit.*, p. 852.

⁹Wendell J. Ashton, *Voice in the West*, 1950, p. 89.

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¹²John A. Widtsoe, *Evidences and Reconciliations LXXIV*, "What Was the Purpose of the Deseret Alphabet?" *THE IMPROVEMENT ERA*, 47:33 (January 1944).

¹³Jenson, *op. cit.*, p. 184.

¹⁴T. W. Ellerbeck, Carter, *op. cit.*, p. 3.

¹⁵Neff, *op. cit.*, p. 853; Ashton, *op. cit.*, p. 76.

¹⁶Ashton, *op. cit.*, p. 159, 406.

¹⁷Carter, *op. cit.*, p. 1.

¹⁸Neff, *op. cit.*, 855.

¹⁹*Ibid.*, p. 853.

²⁰*Ibid.*, p. 855.

²¹*Ibid.*, p. 852.

²²H. H. Bancroft, *History of Utah*, 712-14, quoted by Roberts, *op. cit.*, p. 78-80.

²³An editorial in the *Juvenile Instructor* X:234 (October 2, 1875).

²⁴Quoted by Carter, *op. cit.*, p. 3.

²⁵Widtsoe, *op. cit.*, p. 33.

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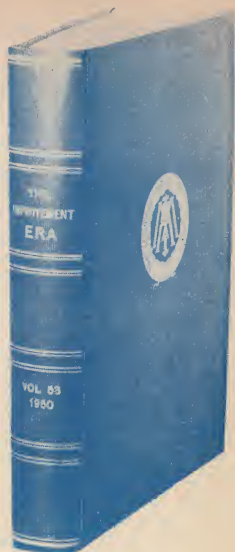
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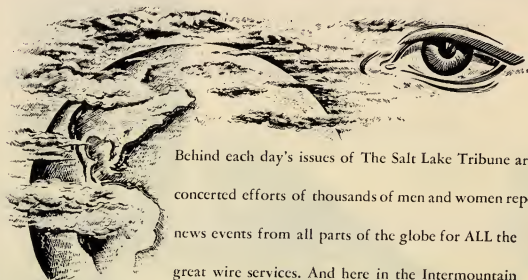
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The Salt Lake Tribune

The Tie That Binds the INTERMOUNTAIN WEST!

ST. LOUIS IN THE STORY OF THE CHURCH

(Continued from page 789)

Louis Saints who were able moved west in answer to this call.

Moreover, about this time the press of the country was launching an anti-Mormon crusade that lasted through the rest of the century. Pressures were usually more psychological than physical, but most Latter-day Saints preferred the hard work and privations of pioneer life in Utah to the taunts and social and economic ostracism that faced them even in large cities like St. Louis.

A third factor was the Civil War, which discouraged immigration and forced a re-routing of transcontinental travel to a more northern and safer route. By 1869 it was possible to make the trip to Utah by railroad without a stopover in such cities as St. Louis.

Finally there ceased to be an organized unit of the Church in the city. However, St. Louis did not cease playing a part in Church history. It was still the only large city west of the Mississippi, and as such

was a social and economic focal point of the entire west.

Near the close of the century, during the conflict over polygamy in which the government confiscated much of the property of the Church, the Church employed as a counsel James O. Broadhead of St. Louis, who was helpful in securing a reversal of a previous Supreme Court decision and obtaining a return of the property to the Church.

In 1890 Benjamin and Charles Stoddard pushed a long-dormant claim to 350 acres of St. Louis property then worth \$100,000,000.00. The heirs of Amos Stoddard, who had acted as the agent for the transfer of St. Louis to the United States at the time of the Louisiana Purchase, had a legitimate claim, but had forfeited it for membership in the Church at the time of their exodus from Nauvoo.

A few years later, in 1904, Utah participated in the Louisiana Exposition, or World's Fair in St. Louis, and brought much favorable recognition to the Church.

During the years that there was no organized branch in St. Louis, the spark was kept alive by one or two families who lived here. Finally their pleas to Salt Lake City for religious help became so insistent that in 1896, Elders Melvin J. Ballard and Ezra Christenson were sent to reopen the St. Louis Branch. Since that time, growth has been slow but steady; the one branch in the metropolitan area has grown to three: one in St. Louis, Missouri, and others in Belleville and East St. Louis, Illinois, with combined membership of well over one thousand.

In September 1949 President George Albert Smith dedicated a new \$170,000.00 chapel in St. Louis, the beauty and uniqueness of which has attracted much attention and aroused widespread interest not only in the structure itself but also in the Church doctrines which motivated such a building. Chapels that are smaller but no less attractive have also been erected and dedicated at Belleville, Illinois, and East St. Louis, Illinois. With the current division of the St.

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Louis Branch, no doubt another chapel will be built in St. Louis.

Not only have the material advantages of the Saints in St. Louis thus increased over the years, but also there has been a marked change in the attitude of the general public. Although in the days of persecution the St. Louis press sympathized with the plight of the Saints and deplored the illegal, vicious mob action which had deprived them of their homes, it lost few opportunities to point out rumored weaknesses of the Church, the members of which they usually dismissed as deluded, misguided fanatics.

For a number of years the press as well as the public has been greeting the Church with great interest. In June 1949 the city's leading newspaper, the *Post-Dispatch*, featured a story on the history of the Mormons in the area, pointing out their contributions and some of their beliefs. On the occasion of the dedication of the St. Louis chapel, each of the three leading newspapers of the city printed pictures of President Smith and of the chapel; and two of them sent reporters and photographers to cover the services, giving a completely favorable account in each instance. A total of six articles and eight pictures appeared in the three papers over the weekend.

And so today with these changes, St. Louis is assuming a new position in the development of the Church. As Latter-day Saints are spreading outward from Utah across the nation, it is natural that many of them settle in such a center of trade and industry as St. Louis. During the war several large army depots and training centers brought many LDS soldiers to the area. From Fort Leonard Wood, Missouri, and the Scott Air Force Base, Illinois, many service personnel attend services in the area. Today top-ranking medical, dental, and other training schools bring many students from the West. And settling here are an increasing number of top-flight LDS business executives, manufacturers, highly trained doctors and dentists, artisans, mechanics, government officers, scientists, and college professors, all of them contributing to the social and economic well-being of metropolitan St. Louis and at the same time trying to develop a Latter-day Saint community in which they can live and rear their children according to the principles of the gospel.

NOVEMBER 1954

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Melchizedek

Priesthood and the Church of Jesus Christ

THE NECESSITY OF PRIESTHOOD

First—Necessity of Priesthood in Christ's Church:

UNDER the true gospel plan, the vital thing in church organization is *priesthood*. It is absolutely impossible for the Church of Jesus Christ to be upon the earth unless the *Holy Priesthood after the Order of the Son of God* is here also. On the other hand, it is possible for the priesthood to be upon the earth without Christ's Church being here. As a matter of fact, priesthood must first be brought from heaven to earth preparatory for establishing the true Church of our Lord and Master. In his divine Church, the stipulated officers and the number of offices may vary to meet the social needs and conditions of the age; but the Holy Melchizedek Priesthood is the foundation of church government and all church organization and offices. They are the products of its creation, existing for the purposes of carrying out the functions of the priesthood and of meeting the needs of the times.

Second—Priesthood and Apostasy:

Whenever an apostasy from the gospel of Jesus Christ has occurred, probably the most vital part of that apostasy was the loss of the power and authority to speak and act in the name of the Lord. In other words, apostasy denotes the loss of the authority to make valid before the throne of the Divine Creator the ordinances and doctrines of the gospel. When God ceases to sanction the religious principles and ordinances practised by mortals, he withdraws the Holy Priesthood from the earth and takes it back unto himself in the celestial realms.

Third—Priesthood and Restoration:

When an apostasy has occurred and the priesthood has been withdrawn from the earth, it becomes necessary for that divine authority to be restored from heaven to earth again before the true Church of

Jesus Christ can be organized. Any organization not possessing that priesthood would be man-made and not approved nor sanctioned by the Father and the Son. Thus such a church would not be theirs.

RESTORATION OF THE PRIESTHOOD

First—Restoration of the Aaronic Priesthood:

In the First Vision the Savior declared to the Prophet Joseph that a great apostasy had taken place; and so the priesthood had been withdrawn from the earth. When Joseph Smith and Oliver Cowdery were translating the Book of Mormon at Harmony, Pennsylvania, they came across passages dealing with baptism by immersion and statements to the effect that those who officiated in that holy ordinance must have power given them of God. Desiring further light, these two young men retired to the woods on the banks of the Susquehanna River, knelt down, prayed, and asked God for further knowledge. While they were thus engaged an angel descended from heaven in a cloud of light and introduced himself as John, known as John the Baptist in the New Testament. He said he acted under the direction of Peter, James, and John, the Lord's apostles who held the keys of the Melchizedek Priesthood, and that he had been sent to confer upon Joseph and Oliver the Aaronic Priesthood, which holds the keys of the temporal gospel. He laid his hands upon their heads, saying:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

Second—Restoration of the Melchizedek Priesthood:

Shortly after the restoration of the Aaronic Priesthood, Joseph Smith and Oliver Cowdery again knelt in

prayer before their Maker, seeking knowledge of the higher priesthood which John the Baptist promised them that they would receive. Accordingly, Peter, James, and John appeared and conferred upon them the Holy Melchizedek Priesthood. The place of the restoration was between Harmony, Pennsylvania, and Colesville, New York, near the Susquehanna River. (*Ibid.*, 128:20.) Unfortunately the exact date is not known nor are the main circumstances surrounding the restoration of this priesthood, but it was probably in the latter part of June, 1829. Oliver Cowdery declared that the circumstances connected with the restoration of the Melchizedek Priesthood were recorded, but the record was evidently lost at the time of the expulsion of the Saints from their homes in the East.

In certain revelations in the Doctrine and Covenants, the Lord definitely declares that Joseph Smith and Oliver Cowdery had received the Holy Melchizedek Priesthood under the hands of Peter, James, and John.

In August, 1830, the Savior told the Prophet Joseph Smith that in some future day he would return to earth and partake of the sacrament of the Lord's supper with many of the ancient prophets and apostles who had lived in former ages on this earth; and then he made a definite mention of the receiving of the Melchizedek Priesthood by Joseph Smith and Oliver Cowdery under the hands of Peter, James, and John. To quote part of the revelation:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and special witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for thefulness of times, in which I will gather together in one all things, both which are in heaven, and which are on earth;

And also with all those whom my Father hath given me out of the world. (*Ibid.*, 27:12-14.)

Thus, if a Latter-day Saint were asked to name one outstanding qual-

THE IMPROVEMENT ERA

Priesthood

ity possessed by the Church of Jesus Christ which is not found in any other church in the entire world and which gives to this Church the official stamp of the Eternal Father and the Savior, the answer would be, "It possesses the Holy Priesthood after the Order of the Son of God." Therefore, the Church of Jesus Christ is unique, being the only one on the face of the earth which operates under the direction of the Holy Melchizedek Priesthood.

Third—Restoration of the Keys of the Priesthood:

Joseph Smith and Oliver Cowdery received not only the priesthood but received also what has been termed by the Lord as "the keys to the priesthood."

On April 3, 1836, in the Kirtland Temple, the Savior appeared to Joseph Smith and Oliver Cowdery. After Jesus had departed, Moses appeared before them and bestowed upon them the keys of missionary work; in other words, to quote, "he . . . committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed." (*Ibid.*, 110:11-12.) After this vision closed, Elijah, the ancient Hebrew prophet, came to them and conferred upon them the keys of temple work; or, in other words, he gave to them the power and authority to " . . . turn the heart of the fathers to the children, and the heart of the children to their fathers" (Malachi 4:6), declaring, "Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D. & C. 110:16.)

The Prophet Joseph Smith described the ushering in of the gospel dispensation of the fulness of times, with its restitution of knowledge, keys, priesthood, doctrine, and ordinances, as follows:

NOVEMBER 1954

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the living and the dead; glad tidings of great joy. . . .

. . . And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

. . . for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times. (*Ibid.*, 128:19, 21, 18.)

The Prophet Joseph Smith and Oliver Cowdery now possessed all the priesthood and keys necessary for the salvation of both the living and the dead in building the Church and kingdom of God here upon earth preparatory for the coming of Christ to reign as Lord of lords and King of kings. In referring to the Prophet Joseph, the Master declared:

For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint another unto them [church members] another in his stead. (*Ibid.*, 28:7.)

Therefore, the keys of the kingdom of God and the Holy Melchizedek Priesthood are vested in the president of the Church of Jesus Christ of Latter-day Saints, each succeeding president having received the same keys and authority which were bestowed upon the head of Joseph Smith by heavenly messengers.

MEANING OF THE KEYS OF THE PRIESTHOOD

First—Meaning of the "Keys of the Priesthood":

There is a symbolism involved in

the word "keys," a key being an instrument designed to unlock or open a door. Thus, the keys of the kingdom or the keys of the priesthood constitute the power by which the kingdom is opened or unlocked for men. In other words, the keys of the priesthood constitute the power by which the priesthood is made available for the use of men in building up the Church and kingdom of God here on this earth.

Second—Keys held by presidents:

The keys are the directing power, which directing power is the right of presidency. Each presiding officer in the priesthood holds the keys of presidency which go with his particular office in the Church; and it is by virtue of the keys which he holds that he is entitled to direct the manner in which other people use their priesthood, or the manner in which they work in the Church. These keys are delegated to him by the president of the Church. In discussing the distinction between keys of the priesthood and priesthood, President Joseph F. Smith stated:

The priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the priesthood, has this authority delegated to him.

But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the keys of the priesthood. In their fullness, the keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of the temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His priesthood is not increased by his special appointment, for a seventy who presides over a mission has no more priesthood than the seventy who labors under his direction; and the president of an elders quorum, for example, has no more priesthood than any member of that quorum, but he holds the power directing the official labors performed in the mission or the quorum, or in other words, the keys of that division of that work. So it is throughout all the ramifications of the priesthood—a distinction must be carefully made between the general authority, and the

(Concluded on page 847)



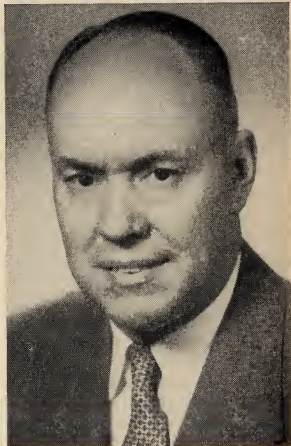
The Presiding

Presiding Bishopric Announce Change in Ages for Ordination of Teachers and Priests

Bishop Thorpe B. Isaacson
First Counselor



Bishop Carl W. Buehner
Second Counselor



THE PRESIDING BISHOPRIC
Presiding Bishop Joseph L. Wirthlin

IN a meeting of the First Presidency and the Presiding Bishopric, held August 31, 1954, it was approved that worthy young men be ordained teachers at the age of fourteen and priests at the age of sixteen.

Worthy young men will continue to be ordained deacons at the age of twelve and recommended to be ordained elders at nineteen as in the past.

This announcement was made on behalf of the Presiding Bishopric by Bishop Thorpe B. Isaacson, first counselor to Presiding Bishop Joseph L. Wirthlin, during the bishops' conference held in the Salt Lake Tabernacle, October 1, 1954.

BENEFITS TO DEACONS

With a two-year course for deacons (ages twelve and thirteen), the newly ordained deacon will feel more comfortable: He will not be so likely to feel overshadowed and embarrassed as has often been the case when in the same quorum with older and larger deacons fourteen to fifteen years of age.

It is imperative that deacons be given every possible consideration to insure their being started properly in the activi-

ties of the Aaronic Priesthood. We believe the change will materially help them to be more companionable as quorum members in every way.

SPECIAL CONSIDERATION FOR THE FOURTEEN-YEAR-OLD

A careful study conducted over the past several years has revealed the fact that fourteen-year-old deacons have been the most restless, and often the most dissatisfied, year-group in the Aaronic Priesthood. We undertook a study to determine the reasons.

We found that many fourteen-year-old deacons were not too happy because, while they honestly felt they were quite "grown up," they were still grouped with much smaller and younger boys with whom they had so little in common.

Then there was the fact that many fourteen-year-old deacons were in high school while their fellow deacons were still in elementary school. Compatibility in priesthood work under these conditions was a trial to the older boys, many of whom felt they had as well slow down in priesthood work until they became teachers. This attitude too

often resulted in increased inactivity with the hazard that some probably became unworthy for advancement while "waiting."

With worthy deacons being ordained teachers at fourteen instead of fifteen, as in the past, these and other difficulties with this particular age group may be largely overcome.

It is a more natural grouping that fourteen and fifteen-year-olds be in the teachers' quorum rather than fifteen and sixteen-year-olds, as in the past.

PRIESTS NOW THREE YEARS UNDER BISHOP'S PERSONAL LEADERSHIP

Since worthy young men may be ordained priests at sixteen years of age, it is significant that our priests will now have three years under the personal direction of the bishop as the president of the priests quorum instead of two years, as in the past.

While it may appear to bishops that this is an added responsibility, let them consider for a moment that it is an added "opportunity." To have the care of priests sixteen to nineteen is to be blessed with the singular privilege to steady them, counsel them, teach them,

THE IMPROVEMENT ERA



Quality Ward Teaching Should Always Be Our Goal

SOMETIMES in our efforts to improve ward teaching records, we lose sight of the value of quality. This phase of ward teaching should not be overlooked. Any endeavor to increase quantity should be paralleled with an attempt to augment quality. The Master set up the standard of quality in this field of activity and all others when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) While perfection requires performance beyond mortal ability we cannot compromise with ideals or ambitions less challenging.

There is an old proverb that says, "Let us never be satisfied with anything less than the best that we can do." If each ward teacher lives up to this rule in the conduct of his teaching, there will be vast improvement in this great program.

One of the primary purposes of ward teaching is to take the Latter-day Saints as they are and teach them to become better by living better. Trivial or ordinary service will not accomplish this high objective, neither will it be acceptable to the great Creator. He knows the individual capacity of each teacher and will judge him accordingly. Let us, therefore, improve the quality of teaching while maintaining our record of quantity.

that they may become all our Heavenly Father trusts bishops to make out of them.

IMMEDIATE ACTION NECESSARY

Bishops should proceed at once to bring their Aaronic Priesthood members under 21 in line with the new age grouping.

Based on worthiness, young men fourteen years old should be ordained teachers, and young men sixteen years old should be ordained priests.

All of these ordinations should be taken care of before January 1, 1955 in order that new deacons' and teachers' quorum organizations may be effected and quorum roll books for deacons, teachers, and priests brought up-to-date in line with these new instructions.

BISHOPRIC AND WORTHY FATHERS TO PERFORM ORDINATIONS

As previously announced, unless worthy fathers request the privilege of NOVEMBER 1954

Co-operation Essential Among All Leaders

CO-OPERATION is an important factor for success in almost any social project or program. This is especially true in the program for senior members of the Aaronic Priesthood. Where such co-operation exists among the auxiliary organizations and among the ward membership, wonderful results are in evidence.

One does not need to be on the ward committee to encourage a friend or neighbor to attend priesthood meeting, sacrament meeting, or otherwise to participate in church activities. It is, in fine, the responsibility of each church member to reach out the helping hand and encourage all to higher endeavor. One's own salvation depends, among other things, on how well he promotes the kingdom of God.

Melchizedek Priesthood quorum and auxiliary organization members should be invited to use their collective and individual influence with senior members. It is frequently the case that men or women not on the committee will have more influence with certain group members than group advisers themselves. They should be invited and encouraged to use that influence.

It is part of ward committee responsibility to aid the bishopric in making the ward members aware of the Senior Aaronic Priesthood problem and in training them in the art of developing a friendly atmosphere at all meetings where visitors or inactive members may be present.

More Challenging Records

Two priests have proven their loyalty to the Aaronic Priesthood program since being ordained deacons five years ago.

John W. McMurray, South Highland Park Ward, Highland (Utah) Stake, has not missed a priesthood meeting or sacrament meeting in five years. John is an Eagle Scout and assistant scoutmaster.

Ronald S. Jolley, Corvallis Ward, Willamette (Oregon) Stake, has earned the individual Aaronic Priesthood award for five years. Ronald, a graduate of Corvallis High School, received the American Chemical Society award, was a winner in the Northwest Science Exhibition, and placed second in the Bausch and Lomb National Science award for Outstanding Chemists at the high school level.



John W. McMurray



Ronald S. Jolley

ordinating their sons, the bishopric, as the presidency of the Aaronic Priesthood, are to perform all such ordinations.

Priests may be asked to stand with those performing the ordinations in order that they may enjoy the experience of assisting.

A CHARGE TO ALL STAKE AND WARD COMMITTEES

When the first of the year arrives, it is hoped that, based on their worthiness, all boys twelve and thirteen will be deacons, all young men fourteen and

fifteen will be ordained teachers, all young men sixteen to nineteen will be priests, and that all young men nineteen or over will have been recommended to the stake presidency for ordination to elders.

Stake and ward leaders of Aaronic Priesthood under 21 are charged with full responsibility for effecting these changes, and completing their roll books accordingly, by January 1, 1955.

These changes are of history-making calibre and we must not fail to comply with these recommendations immediately and without reservation.

Today's Family-

IRIS PARKER
Editor

Six Salt-Rising Bread Recipes

WE WERE surprised and gratified to receive such unexpected and overwhelming response to our request for salt-rising bread recipes. Over one hundred of them were submitted—recipes using a variety of ingredients and contrasting methods. We were not aware that there were so many possible variations of this pioneer bread.

It was also interesting to note that women from the length and breadth of the land were familiar with salt-rising bread. Recipes came from twenty-four states, as well as from the District of Columbia, Canada, and Mexico.

Many comments and suggestions of a helpful nature were given freely, which might be of benefit to those of you who are making this bread for the first time. Perhaps the most important rule is to keep the "rising" or sponge at a warm, even temperature. If for some reason the "rising" does not rise or ferment, dispose of it and start again. This is the leavening for the bread, so it is important that it be active. We must warn you that the bread has a peculiar, disagreeable odor during the process of making it; this does not mean that it is "spoiled." And if you do have a failure the first time, don't give up. Try again.

Salt-rising bread is particularly delicious hot out of the oven, toasted, or in that old-fashioned pioneer supper dish, "bread and milk."

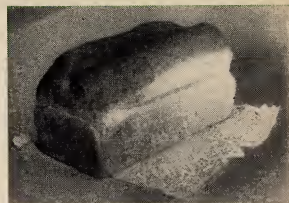
Some of the recipes we are including in our selection have been altered slightly—the ingredients added to a trifle, specific amounts included, or the process given in more detail—but credit has been given to the original basic recipe. Many of these recipes were copied from pioneer cookbooks that left much to the imagination or ingenuity of the cook.

We have tried to bring you a representation of the types of recipes that were submitted, showing the kind of bread the pioneers used to make. We hope you will enjoy making it and eating it. And we do thank each of you who made a contribution.

Salt-Rising Bread (Corn Meal Sponge)

- 1 cup milk, scalded and cooled
- 1 teaspoon salt
- 1 tablespoon sugar
- 2 tablespoons white corn meal
- 1 tablespoon butter
- 3 cups white flour (for one loaf)

Add the salt, sugar, corn meal, and butter to the milk. Place this in a glass fruit jar or a heavy crockery pitcher and surround it with water about 120° F. Allow to stand seven hours or until it starts to ferment. If it has "worked" enough, the gas can be heard as it escapes. This leaven contains enough



liquid for one loaf. If more loaves are wanted, add 1 cup water, 1 teaspoon salt, 1 tablespoon sugar, and 1 tablespoon butter for each additional loaf. Make a soft sponge by adding 1 cup flour for each loaf to be made. Beat well. Put the sponge to rise again at 120° F. When it is very light add more flour (2 cups flour for each loaf) gradually so that the dough can be kneaded and not stick to the hands. Knead from ten to fifteen minutes. Put in greased pan. Let rise until two and one-half times its original size. Bake in hot oven fifteen minutes and then in a moderate oven forty-five minutes more.

Mrs. Dorothea Kent
1017 Eureka Street
Lansing, Michigan

Salt-Rising Bread (Whole Wheat Sponge)

Scald earthen pitcher or jar. While still warm make a batter of 1 cup warm water, 1 teaspoon salt, 1 teaspoon sugar, and enough whole wheat flour to make



Typical early-day kitchen, from an old print.

the right consistency for griddle cakes. Place the jar in a container with water moderately hot, but not scalding; cover and keep temperature even during the process of fermentation until bubbles begin to form and batter rises two-thirds to top of jar. This process will take about five hours.

Sift about two quarts of white flour into pan or mixing bowl with 2 tablespoons sugar and 2 teaspoons salt.

Make an opening in the center and pour in yeast or sponge. Have ready 2 cups scalded milk and 2 tablespoons melted shortening that have been cooled to milk warm. Add to the batter and stir or work in just enough of the flour to make a soft sponge. Cover and keep warm and let rise one hour. Knead into loaves, adding flour, if necessary, for proper consistency. Place in greased molds and let rise until light. Bake in moderate oven (about 350° F.) one hour. When done turn out of molds and let hot steam escape. Cool, wrap, and store for use.

Mrs. Marie P. Larson
Box 266
Elsinore, Utah

Salt-Rising Bread (Whole Wheat Rising with Ginger)

2 cups fresh warm milk
¼ teaspoon soda
1 teaspoon salt
1 teaspoon ginger
1 tablespoon sugar
½ cups whole wheat flour

For the rising, combine the above ingredients in a jar and shake well. Remove the lid and place the jar in a crock (earthen, if you have one) or some other vessel which will hold the heat. Fill with warm water—warmer than just blood warm. Wrap the container with a clean piece of blanket or something that will hold the heat and set to rise till morning. By morning it should be light and bubbling. Warm 8 cups of white flour and place in a bowl. Add ½ cup lard or vegetable shortening, 1 tablespoon salt, 2 tablespoons sugar and work into the flour with hands. Add 3 cups of warm water to rising and mix into the flour mixture and mix up as you would other bread, adding a little more flour if necessary, but do not make the dough too stiff. Work it as lightly as possible. Set to rise and when double in bulk mold into loaves and let rise until double in bulk again. Bake 45 minutes in a 375° F. oven. Makes 4 loaves.

Emily E. Adair
Orderville, Utah

(Continued on following page)

NOVEMBER 1954

Mary Kay and Johnny
show you how

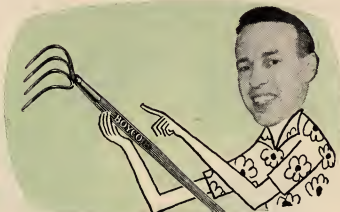
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Salt-Rising Bread

(Continued from preceding page)

Salt-Rising Bread
(Using Raw Potatoes)

- 2 medium-sized potatoes, sliced thin
- 2 tablespoons corn meal
- 2 tablespoons sugar
- ¼ teaspoon soda
- 2 cups boiling water

Mix the above ingredients together and let stand overnight. The next morning scald 1 quart of milk. Combine with 1 cup of the rising liquid, 2 tablespoons sugar, ¼ teaspoon soda, and flour enough to make soft batter. Let rise to double its size. Then add ½ cup melted lard or vegetable shortening, 1 tablespoon salt, 1 tablespoon sugar, and enough flour to knead. Knead for twenty minutes. Make into loaves and let rise to double its size. Bake fifty minutes in a 350° F. oven. This makes four loaves.

In preparing the rising liquid, slice potatoes in a wide mouth sealing jar, one-quart size. Sprinkle the corn meal, etc. over them, and pour boiling water over. Let stand in a warm place until foam rises to top of jar and then it is ready to make up. The jar can be set in warm water until it rises. Do not make bread up until the foam rises. The bread will not rise if you do.

Mrs. Dessie Hall
Webster Springs,
West Virginia

Whole Wheat Salt-Rising Bread

To 1 pint of boiled water, cooled to tepid or 98°, add 1 level teaspoon sugar, ½ teaspoon salt, and ¼ teaspoon soda.

Then stir into this mixture enough fine whole wheat flour (or shorts or middlings that old-time cooks used) to make a medium thick batter. Set this batter to rise uncovered in warm place until it is frothy and light.

In a mixing bowl put 4 cups whole wheat flour, 2 teaspoons salt, and 2 tablespoons sugar. To the rising, add 2 cups warm water and stir this mixture into the flour, making a sponge. Set it to rise, and when it has risen almost to the top of the bowl, add 3 tablespoons shortening and enough flour to make a dough stiff enough to mold into loaves (3 or 4 cups). Shape into two loaves and place in loaf pans. Set in a warm place to rise and when it is almost double in bulk, bake at 375° F. for 45 minutes.

Mrs. Caddie Saville Telford
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Salt-Rising Bread (Corn Meal-Egg Rising)

Put two eggs in a pint container and beat until light. Add two rounded tablespoons corn meal and two level tablespoons sugar and beat again. Fill container about three-fourths full with boiling water and stir well. Set in pan of warm water, cover, and place in a warm place until morning. If it hasn't risen by morning heat the water around it, add about one-third cup of warm milk, a tablespoon of flour, and stir. It should rise immediately.

To two cups lukewarm milk and two cups of warm water, add enough flour to make a stiff batter, about six cups. Stir into this the rising mixture, to which you have added one tablespoon salt. Set in a warm place and let rise. When light and bubbly, add more flour and knead to smooth dough. Make into loaves. Brush with butter and let rise again. Bake in moderate oven.

Mrs. Pearl K. Gerson
106 Parker Avenue
Centerville, Tennessee

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Feathers can be stuffed into a pillow quickly and neatly with the help of a vacuum cleaner. Substitute the tick for the cleaner bag, dump the feathers on a paper, and draw them in.—Mrs. M. M., Caldwell, N. J.

When sewing, hang a paper bag on the side of the machine for scraps of material and thread. It saves time spent in gathering up waste material.—Mrs. R. E. L., Jane, Missouri.

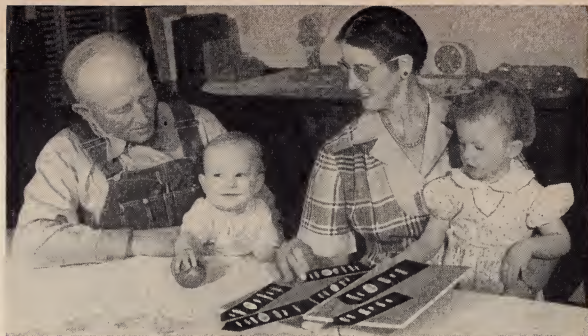
To prevent crumbs from falling off steaks and chops in frying pan, bread them several hours before using and place in refrigerator.—Mrs. C. S., Mesick, Mich.

There is no need to baste rickrack or braid material. Use Scotch tape to hold it in place. Sew right through the tape and then pull it off after stitching is finished.—Mrs. C. S. Mesick, Mich.

To antique the appearance of knotty pine woodwork, first sponge the surface with a fairly strong solution of ammonia or soda. Then apply two thin coats of fresh white shellac.—Mrs. R. S. B., Cheyenne, Wyo.

To prevent having mending tape come off after a washing, stitch it down with a single row of machine stitching close to the edge. You save time over old-fashioned mending, yet you get a patch that will stick.—Mrs. J. C. O., Bozeman, Montana.

NOVEMBER 1954



Entered first cooking contest 20 years ago

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Her husband and grandchildren look pleased about these prize ribbons Mrs. Clarence Jones won for her cooking skill. She has won a total of 100 ribbons—the latest last year at the Wyoming State Grange.

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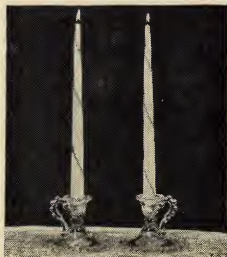
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HOME INCENTIVES TO SCHOOL LEARNING

By Annie Laurie Von Tungeln

Now that the new school year has begun in earnest, pupils, parents, and teachers are thinking in terms of learning, though for that matter, learning is, or should be, an ever-continuing process, regardless of whether school keeps or not.

Let us consider some of the important incentives to learning. We should, of course, recognize at the beginning that many valuable learning situations take place outside the school and have nothing to do with books. Indeed, some of the most important learning goes on in the home before the child enters school and continues far beyond classroom experiences. But let us think here about the incentives to learning in its more formal sense, that is, learning that takes place at school.

Many conscientious parents feel that the best incentive they can provide to this learning process comes through helping the child in the evening to prepare his school assignments for the following day, or if he has no "home work," by teaching him facts directly connected with the lesson. But such is not the case. After a strenuous day at school, undue urging at home may so fatigue or upset him emotionally that he cannot do his best. Moreover, it is possible that parents have forgotten some facts since their own school days, and may, therefore, unwittingly misinform him. Then, too, methods change—perhaps the teacher wishes the child to do the assigned work in a certain way.

This does not mean that the parent cannot help a child with his school work, for he can do wonders indirectly. Let us suppose, for example, that a parent is eager to help his child become a better reader—and what skill could be more important to his happiness and welfare? It is not wise to read and reread the lesson assignment for the following day, a process which may quickly cause him to lose interest and enthusiasm for it. It is, on the other hand, helpful to supplement the reading experiences of the classroom with material of another type. By all means go with

THE IMPROVEMENT ERA

him to the public library. Help him select books which suit his special needs and interests and which are within his reading ability. Then if he needs a bit of help in reading them, don't hesitate to give it. You can also assist him with directions for playing games, making a variety of things, such as model airplanes, taking part in contests, and in reading the letters and cards he probably receives from doting grandparents, uncles, and aunts. He's almost certain, too, to want to read the comic strips in newspapers, a form of entertainment which is good to a limited degree, provided they do not present too many ideas beyond his maturity. Your assistance in reading them gives him a boost which he really welcomes!

Reading aloud to a child is a great incentive to learning, true even after he has begun reading for himself. Until he has mastered the technique fairly well, his interests are far ahead of his reading vocabulary, and he is eager to become acquainted with many things which he cannot read for himself. Let his spirit and imagination rise on the magic wings of good books when you read to him!

The "emotional climate" of the home is of the utmost importance. In order to contribute the maximum to the child's learning processes, parents should be well-adjusted and well-informed. The mere fact that you read, listen, and observe thoughtfully, trying to keep up with the happenings of the day in an open-minded and unprejudiced way is a tremendous asset to the child's eager learning.

A young person's physical surroundings should be conducive to learning.



Monkmeyer Photo

Basically, the greatest incentive to learning which a child can possibly have is a home life in which study is clearly a pleasure. If he observes that folk about him—particularly those whom he admires, as his parents and older children in the family—receive pleasure from the printed page, he is very apt to seek and find such enjoyment himself. When books are treated as treasures, he soon learns to respect them.

Surrounding a child with materials for learning at home is a marvelous boost to his acquiring knowledge at school. If at all possible, provide him with a dictionary and a good reference work. It is helpful, too, for him to have a globe or atlas and at least one good juvenile magazine. Children who are surrounded by wholesome books soon learn to take them for granted, as one of the "pleasant necessities" of life.

The father of my three-year old niece suggested taking her for a shetland pony ride. Although Penney had lived on a farm and knew quite well what is meant by a pony ride, when her father said "Ready," she asked, "Shall I take a book?" She had become so accustomed to carrying her Mother Goose and picture books wherever she went that she couldn't conceive of going any place without them.

A child's physical surroundings should also be conducive to learning. He needs at least some nook of his own where he can work without interruption, whether it takes the form of reading, mechanical tinkering, or studying biological specimens. It is important, too, to see that he has adequate time in which to accomplish assigned tasks. He shouldn't be allowed to form the habit of dawdling, but on the other hand, a child's sense of time is not the same as that of an adult and he should not be hurried into a state of nervous tension.

Field trips and short excursions on which his parents accompany a child often arouse interest in what to him is a new world and are, therefore, a wonderful impetus to learning. Indeed, the simple act of going for a walk may stimulate curiosity if the adult observes thoughtfully and appreciatively and can convey his pleasure to his young companion. Whether it is a stroll along a country road or a walk on a city street, the

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HOME INCENTIVES TO SCHOOL LEARNING

(Concluded from preceding page)

adult can point out, or even better, lead a child to discover for himself, a wealth of enjoyable sights and sounds which will advance his desire to learn.

It goes without saying that physical health is a great asset to the learning process. Parents can do much toward promoting good health by seeing that a child eats wholesome food, keeps regular hours, and has adequate rest and sleep.

Perhaps the greatest incentive to

learning which adults can give a child is a feeling of success or accomplishment. It is said that no child, no matter how poor his equipment for doing certain tasks, is ever born with a sense of failure. The feeling of failure, which can be so devastating to his progress, comes as a result of faultfinding or ridicule. *Children need encouragement.* If a youngster is to work up to the maximum of his abilities, he merits sincere praise for his achievements, provided that he has done his best.

THE THANKSGIVING FAVORITE

THANKSGIVING DAY wouldn't be complete without the time-honored roast turkey as part of its tradition. The elegant, meaty turkey of 1954, however, is a far cry from the wild forest birds of the 1620's. Modern methods of growing, feeding, and of processing, packaging, and distributing have made today's turkey a triumph of convenience for the home-maker.

The latest improvement in branded

turkeys is the new "tucked" turkey. This new style of bird is, of course, completely cleaned and ready to stuff, but the real news is that now there's no need for darning needle and thread or skewers to shape or truss the bird. Now the drumsticks are tucked through a slit cut in the loose skin below the tip of the breastbone, and thus the legs are held firmly against the body and over the body cavity.

—Photograph by Kaufman & Fabry



The drumsticks are tucked through a slit cut in the loose skin below the tip of the breastbone, and the legs are held firmly against the body.

THE IMPROVEMENT ERA

HOW I REACHED MY INSPIRATION POINT

By Evelyn Witter

AFTER THE lecture by the locally prominent portrait painter, Mrs. Schrapel, I felt depressed. I hadn't received the "lift" from her talk I had expected. I thought what she said didn't apply to me, and I wanted it to.

Mrs. Schrapel said: "There is a human need for creativeness. Each one of us needs inspiration, the industry such inspiration prompts, and finally the realization of accomplishment."

I went directly to my car. As I turned on the ignition I felt the need of talking aloud. "What can I create?" I asked myself as the car sped homeward. "I can't even turn out a pot holder that I would be proud to give anyone. Am I really, then, a thwarted individual? Am I missing an important part of living?"

Back home I hustled into the routine of supper getting, homework checking, and children's bedtime preparations. But I didn't go about my chores with the usual feeling of well-being. The cloud of dissatisfaction hung around me still. Mrs. Schrapel's words continued to trouble me. I disliked the idea of being cheated out of a slice of life. I, too, wanted to know the satisfaction of inspiration and creation she had talked about.

That night, as I listened to the children's prayers, I said a little prayer of my own. "Father," I said, "show me the way."

My husband came in then to help tuck the children in and get their good-night kisses.

"You've done a wonderful job," he told me as he turned out the light. "They're well kids."

"You've done your share," I reminded him.

"I know I'll go on doing my share," he said. "We all find inspiration for parenthood in His word, don't we?"

As I prepared to answer my husband's question, the cloud that had eclipsed my good judgment all day began to lift.

"Of course!" I said. "We find inspiration in His word. We get the strength and ability to create good

(Concluded on following page)

NOVEMBER 1954

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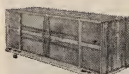
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MARVELOUS FOR THANKSGIVING



HOW I REACHED MY INSPIRATION POINT

(Concluded from preceding page)
lives by our constant application of
Christian principles."

I thought again of Mrs. Schrapel's words: "There is a human need for creativeness. Each one of us needs inspiration, the industry such in-

spiration prompts, and finally the realization of accomplishment."

Why, Bill and I were creating more than a portrait, more than a bit of handicraft! We were creating the most important thing in the world. Through divine inspiration we were creating a Christian home!



If I Were in My Teens

by Moana B. Bennett

OF THE Y W M I A GENERAL BOARD

IF I WERE in my teens again, I would learn and I would sharpen my senses.

I would strive to see the beauty in the world about me: the startling black etching of a bare tree against the bleak, slate winter sky; the dramatic setting of the day's sun; the security of the fields of ripe, golden grain; the rugged strength of the mighty mountains; the endless eternity of the star-filled sky; and the quiet hush of the evening hour.

I would learn to hear the rippling of the mountain brook; the soft whisper of the spring breeze; the deep, far-away rumble of the thunder; the soft beat of the rain; and the song of the robin.

I would try to make my growing up smoother. I would be aware that as I grew taller I would need to try hard to stand up straight; and to walk, sit, and dance gracefully.

I would try to make myself pleasing to look at. I would realize that the glow of youth shows through better when I am spotlessly clean and my hair is brushed, and combed, and neat. I would know that my eyes sparkle with rest and my cheeks glow when I breathe deeply and eat well.

I would learn about poise. I would know that I am an individual worth just as much in the sight of our heavenly Father as any other individual,

and it would make me proud of my heritage. I would know that to be too shy and too much afraid of the world is to be selfishly concerned with myself. I would try to be more concerned with the other fellow's comfort and because I was sincerely concerned with helping him, my own problems would be fewer.

I would pay attention to fashion so that I could have confidence in my dress and I would be aware of manners so that I could automatically do the polite thing.

Then I would learn to forget all about these things because my growing up could not be smooth until standing straight, moving gracefully, dressing neatly and fashionably, acting politely, and being unafraid and unselfish all came naturally and automatically.

And then I would learn to watch and appreciate: the thrilling run on a football field, the classy ball-handling on the basketball floor, the moving acting on the stage, the close harmony of the *a cappella* choir, the astute observations of the brainy classmate, the careful explanation of a considerate teacher, and the thousand and one things that go on in a day.

But more than that I would learn to do: to throw a pass, to pitch a basket, to bat a baseball, to read the classics, to sing new notes, to paint

THE IMPROVEMENT ERA

pictures, to write stories, to do all of the things that will teach me to achieve.

I would investigate the new and the unknown and bring what I found into the light to weigh it and evaluate it against all that I previously had known to be true.

I would experiment with chemicals and with formulas to find out what makes things go.

And I would learn to learn, for the world is full of a vast number of things and my horizons need pushing up and back.

I would learn to discriminate between supposition and fact, error and truth, theory and observation, half truth and full knowledge, knowledge and faith and revelation.

I would learn that what seems to be so today may not be proved to be so in future observation and understanding. I would learn that the theories of men have helped to discover much truth. I would learn that the revelations of God make known truths which are the same today, tomorrow, and forever.

I would learn to be free of ignorance. I would learn to be free of bigotry. I would learn to be free of sin.

I would learn to control my extravagances. I would learn to control my body so that it could better serve me.

I would learn to believe in the challenge of conquering the unknown, in the goodness of my fellow men, in the joy of service, in the existence of God and a plan for life.

I would know truth—the truth that men have diligently sought and found; the truth that God has revealed to man—for truth shall make me free.

Yes, if I were in my teens again I would learn, all this and more, for learning is the challenge of mortal life, and learning is the challenge of the eternities yet unborn.

MY FRIEND

By Mildred Goff

*The little imperfections of my friend,
His inconsistency, his prejudice,
I might deplore more deeply than I
do*

*Were I not always so aware of this:
My own mistakes are many; constantly*

*My friend must overlook so much in
me.*

NOVEMBER 1954



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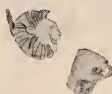
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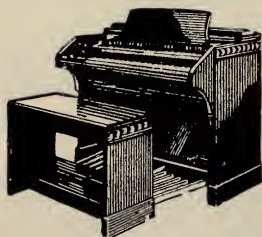
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The Church Moves On

(Concluded from page 781)

ful Fourth 8, Syracuse 6; Downey Second 7, Cannon Fourth 1; Ontario 6. Provo Thirteenth 5; Holladay Second 13, Brigham Fourth 12.

Consolation bracket: Spanish Fork Third 11, Kimball 3; Salt Lake Thirty-fourth 11, Riverside 8; Pioche 4, Phoenix Seventh 3; Jerome 8, San Leandro 1.

17 SCORES in the all-Church softball tournament:

Championship bracket: Ogden Thirty-fourth 4, Providence First 2; Haven 7, Plain City 4.

Third round losers' bracket: Ontario 5, Bountiful Fourth 2; Spanish Fork Third 12, Salt Lake Thirty-fourth 3.

Second round losers' bracket: Pocatello Tenth 3, San Antonio 0; Mesa Sixth 3, Wellsville First 0.

Consolation Bracket: Downey Second 2, Holladay Second 1; Pioche 7, Jerome Second 4.

18 IT WAS announced that Mrs. Johanna Viklund Sharborg had been appointed to the general board of the Primary Association.

Final games in the all-Church softball tournament brought these results: Ogden Thirty-fourth 3, Haven 0 (first and second); Providence First 6, Plain City 2 (third and seventh); Pocatello Tenth 2, Mesa Sixth 0 (fourth and eighth); Ontario 6; Downey Second 5 (fifth and ninth); Pioche 4; Spanish Fork Third 1 (sixth and tenth).

Jay Willardson, who pitched six games in five days, was named the outstanding player of the tournament. These men were named to the all star team: Lynn Spuhler of Providence First; Glen Cherry of Ogden Thirty-fourth; Bill Fessler of Ogden Thirty-fourth; Ray Taylor of Haven; Dick Williams of Ogden Thirty-fourth; Blair Simpson of Plain City; Bill Sidwell of Holladay Second; Gordon Sprague of Pioche; Kenny Kemp of Pocatello Tenth; Floyd Stapley of Mesa Sixth.

These Times

(Concluded from page 774)

Chinese alliance! (5) Meanwhile France, geared to Britain by an alliance of 1947, and NATO, could be strong enough on Germany's border to give any resurgent German government pause. The foregoing seems to represent the British view of things. The new balance of power to ease the world tension desired by them may result.

The dynamic new factor to watch is the West German Republic. A new, potential giant is stirring again in Europe. Russia is watching; all may afford to watch.

THE IMPROVEMENT ERA

Melchizedek Priesthood

(Concluded from page 833)
directing authority of the labors performed by that authority. (Joseph F. Smith, *Gospel Doctrine*, pp. 168-169.)

OFFICES AND CALLINGS IN THE MELCHIZEDEK PRIESTHOOD

First—Elders, Seventies, and High Priests:

The Melchizedek Priesthood, possessing the power to officiate in all spiritual matters, is divided into three divisions, namely, elders, seventies, and high priests. The duties, responsibilities, and callings of each of these shall be discussed in later articles.

Second—Offices in the Priesthood:

There are certain offices in the Melchizedek Priesthood such as apostles, patriarchs, presidencies of Melchizedek Priesthood quorums, and bishoprics, which Melchizedek Priesthood holders are appointed to fill. These appointments are made through the directive power of him who stands at the head of the Church and kingdom, namely, the president.

Third—The President of the Melchizedek Priesthood:

The man who is appointed to preside over the Melchizedek Priesthood as president and to direct all the affairs of the Church of Jesus Christ holds "the keys of the priesthood." He is designated by the Lord as the "Prophet, Seer, Revelator, and President" of the Church of Jesus Christ of Latter-day Saints, and the only one to receive revelations for the guidance of the entire Church. (See *Ibid.*, 28:1-16; 43:1-7; 132:7; 81:2.)

America—A Place Prepared

(Concluded from page 813)
churches, holding that there was nothing to do but await the re-establishment of the true church by some divine inspiration.⁷⁹

The Lord did more than inspire—he revealed to a young man in New York state the gospel of Jesus Christ as the Apostles of old had known it. With the establishment of truth came the keys to do work for the departed spirits. America's righteous spirits were not to be forgotten for the part they played in helping to prepare a place for the restoration of the gospel of Jesus Christ.

⁷⁹William Warren Sweet, *Religion in Colonial America* (New York: Charles Scribner's Sons, 1942), p. 128.

NOVEMBER 1954

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Your Page and Ours

Saudi, Arabia

Dear Editors:

This letter is just to show part of the appreciation I have for THE IMPROVEMENT ERA.

This magazine was sent to me by my parents at home. I received my March issue a month ago. I thought I had missed the January and February issue, but they arrived today.

This is the only communication I have with the Church, and you can believe me I surely enjoy reading this fine Church magazine.

I want to express my thanks to those who make this magazine possible for the members and non-members alike.

There is not a church service here which I can attend, on account of this government. I hope that more people are able to read the ERA and take the time to do so because it is a wonderful way to keep in touch with the Lord's work and the teaching of this Church.

/s/ John D. Cope

Alaska

Dear Sirs:

I AM returning to civilian life. It has been with the greatest of pleasure that I have received the ERA while stationed in Alaska. I am the only LDS fellow at this post, and the ERA has filled a deep void in my life while stationed here. With admiration and appreciation I thank all who have shared the responsibility in furnishing a copy of the ERA to me each month.

/s/ 1st Lt. Daniel M. Wheatley

Ashiya, Japan

Dear Editors:

DURING most of the twenty-five months that I have spent on Kyushu, in the Japanese Islands, I have been privileged to receive THE IMPROVEMENT ERA through the compliments of my elders' quorum at home. Needless to say how much I have enjoyed it.

It has served as study material for many talks as well as given me many happy hours of leisure reading.

I wish to thank you for sending it, and I hope that the purposes for which it was intended will continue to be realized. I am now returning home. May the bounteous blessings of our Father be with all of you in your wonderful work.

/s/ Belmer M. Lawrence

MIA GROUPS IN OAHU STAKE ACTIVE

A youth conference in the Oahu (Hawaii) Stake in August featured a swimming meet that, it is hoped, will be presented annually. It also featured a very fine Youth Chorus which sang for the conference. The chorus consists of 166 Mutual girls—from Bee Hive to Gleaner—and is under the leadership of Sister Caroline Lake of the stake YW MIA board.



ROSE TYING CEREMONY IN ATLANTA

Atlanta Branch MIA, of the Southern States Mission, were privileged in having six girls participate in the Rose Tying ceremony with their class teacher, Margaret C. Yarn. Class members were, left to right: (seated) Martha Jones, Janet Mayo, and Sylvia Derrick; (standing) Evelyn Palmer, Marie Creel, Margaret C. Yarn, teacher, and Clara Carver. Reported by E. P. Wright.

GOLDEN GLEANER IS MOTHER IN ZION



Mrs. Virginia May Brown Allen, who has recently received her Golden Gleaner award in the McCammon Ward, Portneuf (Idaho) Stake, is the mother of four children. She has been active in the Church auxiliary organizations in the Eastern States Mission, in Salt Lake City, and now in her home in Idaho.



Fashion recipe for a lovely evening
...your wide-edged veil gathered by
bold flowers of deep pastel.



naturally she prefers
Color

in bathroom tissue, too!



April Yellow

Ballet Pink

Soft White

Foam Green

Powder-Puff ZEE Tissue...

Soft, lovely colors and
purest white...your choice
at no extra cost!



4 rolls of the color
you like in each handy
Family-Pak



A Time of Thankfulness...

With bowed heads and grateful hearts, America now turns its thoughts to founding fathers who dedicated this season of the year as a time of Thanksgiving. Right thankful are we for this glorious land of abundant

living, for freedom of conscience and individual opportunity, for happy families and hopeful futures; for Faith itself. This is the legacy *they* left. Will we do as well for those who follow us?

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